

THE  
INSPECTOR, K

OR

SELECT LITERARY INTELLIGENCE

FOR A. D. 1798.

~~THE VULGAR A. D. 1798, BUT CORRECT A. D. 1801,~~ Q

~~THE FIRST YEAR OF THE NINETEENTH CENTURY.~~

— Ἀπαυλαστός, ΕΦΕΔΡΟΣ

Οὐρεὸς ἐξ ὑψέως σκοπὴν ἔχει· ὅς γε ΣΕ ῥεῖα  
Βυσσοθεν ἐξερυσσει. —

— “An INSPECTOR, able to spy afar,  
Sits on the Mountain's brow; who could easily  
Drag THEE forth, even from the Abyss.” CALLIMACH.

“The Eyes of THE LORD are in every place,  
Spying out THE WICKED and THE GOOD.” —  
“THY FATHER, observing in secret,  
Will repay THEE in public.”

BIBLE.

L O N D O N:

PRINTED FOR J. WHITE, FLEET-STREET; AND  
J. WRIGHT, PICCADILLY.

1799.





---

AN  
ADDRESS  
TO  
*The Literati of the British Dominions.*

---

AMIDST the daily influx of modern publications, in every art and science, now pouring in from the OCEAN OF LITERATURE on all sides,—“good, bad, and indifferent,” (as shrewdly remarked by Lord Kenyon in the case of a noted Unitarian Printer,) sometimes instructing, frequently perplexing, and too often perverting the public mind ;—to separate the wheat from the chaff in the present “*intemperance of Literature*” throughout CHRISTENDOM—to inspect summarily, but not superficially, a few select articles of “*the good*” for

*the excellent* ^

commendation, and of “ *the bad* ” for reprehension and public warning, by skilful and well-digested *Pursuits of Literature*;—

“ Though *deep*, yet clear; though *gentle*, yet not dull;  
Strong without rage, without o’erflowing full:”

(leaving “ *the indifferent* ” to their native insignificance, to sink into oblivion); by endeavouring to combine the mighty (and if ably directed, irresistible) powers of *sacred* and *profane* LEARNING, in aid of TRUTH and RIGHT, and in detection of ERROR and WRONG:— seems to be a material *desideratum* in the present age, oppressed by the *quantity* and *quality* of the productions of the *Press*; when it is become indispensibly requisite to recall the attention and the studies of Scholars from the frivolous and often noxious pursuits of *Modish Literature*—to those *first principles* and *pure elements* of *Religion* and *Science*, contained in *Holy Writ*, the highest of all classics, and in the most approved *standard* authors both ancient and modern:—

—“ All these, for the sake of *ourselves*,  
for the sake of *the truth*, for the sake of  
our



our constitution, and of the laws, and of the public safety, and of true religion, and of virtue, and of freedom; for the sake of the common weal of all—accurately to discuss, and thoroughly to investigate.”

*Demosthenes.*

But, to entice and please the puling taste of the public, fastidiously nauseating profound and laborious research, such important and various information must be brief and concise, yet sufficiently plain and intelligible, for those *indolent readers* who will not submit to the drudgery of “*patient thinking*.”—Μεῖσα βιβλίον μεῖσα κακόν—“*A great book, containing little information, is a great evil.*” — And if the evil was complained of so long before the invention of *Printing*, it surely is now grown intolerable, since the *art of book-making* has been brought to such perfection, by the fostering aid of the illiterate, unprincipled, and mercenary crew of *Master Printers* throughout EUROPE, whose GOD is sordid gain — and who trample even on the CROSS itself for filthy lucre! — aiding,

^ Herder, |

abetting, and encouraging all that desolating inundation of licentiousness, immorality and infidelity—to be found in the *orang-outang* philosophy of modern *Epicurism*, tending fast to Savagism; and in the *atheistical* religion of modern *Stoicism* or *Fatalism*; when the cumbrous volumes of *Monboddo*, *Voltaire* and *Wieland*, &c. are greedily sought, and printed with all the meretricious decorations of *engraving*, *type*, *hot-press*, and *wire-woven paper*!—and the “*Grape-shot of Literature*” spreading havoc all around, in the lighter *Essays* of a *Volney*, a *Condorcet*, a *Godwin*, &c.—in the deleterious *Novels* of a *Lewis*, a *Holcroft*, &c.—and in the licentious and unprincipled *Plays*, and *Crazy Tales* of *Diablerie* and *Witchery*, now pouring from *Germany* throughout *Europe*, and too fashionable, alas! in *these* kingdoms;—threatening to rebarbarize *EUROPE*, to extinguish all light and all order human and divine in this most “highly-favoured” quarter of the globe.!!!

Alas! the age of the *Aldus's*, the *Platins*,

*tins*, the *Stephens's*, those great scholars and revivers of Literature in Europe, is past!—And where shall we find, even in *London*, (that emporium of arts and sciences, and the first *academy* perhaps in the whole world,) the worthy successors of a *Roycroft*, who could undertake such stupendous works as the *London Polyglott Bible*, and *Castell's Heptaglott Lexicon*—the glory of the British Press—such liberal patrons of sound and solid literature, as a *Bowyer*, a *Dodsley*, and a *Tonson*, &c.—all men of learning and genius themselves:—when some of the first-rate Printers of modern times reject, and will not venture even to print, at their *own risk*, works of sterling merit, levelled point blank at the *errors of the age*—because—“ they are *too learned* for the *LONDON market* ” !!!—thus stifling honest literature, and libelling the character of the country which injudiciously supports them in affluence, while preying on its vitals.

Among the “ *wise, speedy, and radical*  
A 4
*reforms,*”



Illuminism reforms," indeed, of the present "AGE OF REASON," and of ~~INFIDELITY~~—so much talked of, and so little understood,—the first and most important reform, and which loudly calls for the immediate and serious attention of every *Philosopher*, *Statesman* and *Divine*, in the BRITISH PARLIAMENT, is TO RESTORE THE RESPECTABILITY OF THE BRITISH PRESS—to prevent it from being degraded to the despicable level of the venders of the licentious and profligate Publications of GERMANY, at the great fairs of *Leipsic*, &c. which are now undermining the sound and solid Literature of EUROPE, and the Literature especially of the *Augustan* Age in GREAT BRITAIN, of *Hooker*, *Mede*, *Lightfoot*, *Newton*, *Locke*, *Butler*, &c.—those ornaments of science and pillars of religion;—and by no means to suffer *Master Printers* and *Master Booksellers* in future to exercise their craft unlicensed,—without due inspection of their *literary* as well as *moral* qualifications; at a perilous season, when

^ Sandys,

—*in vitium LIBERTAS excidit, et vim  
Dignam LEGE regi.*

“The liberty of the press has sunk into abuse,  
And intemperance, worthy of legal coercion.”

Horace.

“*Licence*, they mean, when they cry liberty!—  
For who loves *that*, must be first *wise* and *good*.”

Milton.

This, however, is not the language of an enemy to a *free press*, nor of a political *Mesmer*, magnetizing the public mind to vend his own *nostrums*. He is only repeating a well-founded alarm, which the excellent *Satirist*, the Author of the *Pursuits of Literature*, has already founded; calling the public attention to the *signs of the times*, noticed by another pious and sagacious *Layman*, in his *Morsels of Criticism*, ten years ago : and suffer me to recal the attention of the friends of public virtue and order, and of the lovers of science and of religion, towards another still more sober and scientific and sagacious *Layman*, *fifty* years ago, the respectable biographer of the great MACLAURIN—(that worthy  
disciple

disciple of the Newtonian School, and the rival of COTES—both profound mathematicians and philosophers, and pious Christians, like their great master)—in the last paragraph of the curious “*Account of the Life and Writings*” of that reviewer of Sir Isaac Newton’s *Philosophical Discoveries*, and admirable commentator on the *Principia*—published first in 1748.

He (*Maclaurin*) agreed with the great Mr. Cotes, in thinking that “*the knowledge of NATURE will ever be the firmest bulwark against ATHEISM,*” and consequently the surest foundation of true Religion. This knowledge does more than excite mere *wondering*; it inspires love and adoration of the CREATOR, our “*reasonable service* :” for it must be a *superficial* view of NATURE indeed, that suggests no *relation* or *duty* to HIM “*in whom we live, move, and have our being.*” The argument from *final causes*—from the order and design that evidently shews itself throughout the Universe—Mr. *Maclaurin* held to be “*the shortest and simplest* of



of all others; and consequently of most *general use*, and the best adapted to the *human faculties*: whereas *metaphysical deductions* are to be apprehended but by *the few*, and are ever liable to be *perverted*. So that although *he* could use them with as much subtlety and force as any man living, he chose rather, in his *conversation*, as well as his *writings*, to bring the dispute to a short issue in his own way."

"He was no less strenuous in the defence of REVEALED RELIGION, which he would warmly undertake, either occasionally in *conversation*, or in those *pernicious books*, which have brought the name of FREE-THINKER into disgrace, and have so much contributed to spoil our *taste* as well as our *morals*."

"Such was the life of this eminent person, spent in a course of *laborious yet not painful* study; in "*continually doing good*," to the utmost of his power: in improving *curious and useful arts*; and propagating *truth, virtue, and religion* amongst mankind. He was taken from

us at an age (of 48 years 4 months) when he was capable of doing much more; — [like his great fellow-student COTES, when not quite 34 years of age—whom NEWTON himself bewailed—“ *If COTES had lived we had known something!*”—in all the magnanimous modesty of transcendent genius.] — But he has left an *example*, which we hope will be long admired and imitated: till the *revolution of human affairs* puts an end to *learning* in these parts of the world; or the *fickleness* of men, and their *satiety of the best things*, have substituted for THIS PHILOSOPHY some empty form of *false science*; and by the *one* means or the *other*, WE ARE BROUGHT BACK TO OUR ORIGINAL STATE OF BARBARISM.”!!!

THE INSPECTOR, who now freely offers his services to the LITERATI OF THE BRITISH DOMINIONS, in a publication, (which, if patronized, will be occasionally continued, gradually filling up the comprehensive outline ~~of the First Part,~~)—has been

*here sketched*)

been trained in the "*Schools of the Prophets*" — both Oriental and Occidental, and studied Scientific Philosophy under the auspices of the great HIPPARCHUS, its founder—ὁ φιλαληθής αἰσ, "*the superlative lover of truth*,"—as he is described in the highest of all eulogies, by his excellent biographer and commentator *Ptolemy*—the father of *Scientific Chronology*; and under the higher auspices of

"THE TRUTH—THE LIGHT OF THE WORLD,"  
and his chosen *Evangelists* and *Apostles* :

Ἀληθῆνους ἐν ἀγάπῃ.

"TELLING TRUTH IN CHARITY."—

—"THE WHOLE TRUTH, AND NOTHING BUT  
THE TRUTH."

with whom, in his riper years, he has principally conversed, — "*smit with the love of sacred song*." — And, after long rumination, as a retired student, watching THE SIGNS OF THE TIMES — after some unavailing essays, and much discouragement—would now be willing, if listened to, "*to bring the dispute with French Philosophism, German Illuminism, and*  
*English*



*English Unitarianism, to a short issue in his own way,*—by “*re-ascending*” to the *sacred sources of original information*, in RELIGION and PHILOSOPHY, “without respect of *persons, hypotheses, or systems* in either, whether *orthodox or heterodox*” (:) —By careful and circumspect research, conducted upon *scientific* principles, to develop and expose the *new metaphysics, new politics, new philosophy, and new divinity*, which have glided “*unawares*, by the contagion of the times,” into some of the most admired publications of the present day:—among which, perhaps, the Public will be surprised to find ranked even the truly respectable Author of the *Pursuits of Literature*—in his unconditional recommendation of *Clarke, Fenyns, and Paley*, as correct *elementary* standard books—however valuable to readers of a higher class.—Even the meritorious labours of a *Michaelis*, a *Dathè*, an *Eichhorn* and a *Griesbach* abroad, and of a *Newcome*, a *Lowth*—and of a far inferior, *Geddes* at home—will not all stand the sore test of the

the *Ithuriel* spear of TRUTH, but sometimes start up in the form of ERROR and *idle assertion*: nay, the *decisions* of our best and longest established REVIEWS—those admirable *literary almanacks* of the times—condensing much curious, important, and often original information, into the narrowest compass—when weighed in the scales of sound and scientific criticism, will sometimes *be found wanting*.”

To remove therefore from ERROR the powerful weight of such high and imposing *authorities*, as

VIRTUTIS VERÆ *custos rigidusque satelles,*

“A guardian and rigid sentinel of REAL VIRTUE,”

is the INSPECTOR’S prime object; as will more fully appear in the progress of this publication.

The *First* Part, now offered to the Public, contains a summary inspection of the grand *leading principles* of the three *Philosophizing* Schools in CHRISTENDOM;—*French* Philosophism, *German* Illuminism, and *English* Unitarianism.

If

If their *main principles* can be concisely yet thoroughly proved to be nearly *akin*, and “*all false and hollow*,” though artfully and ingeniously, and sometimes learnedly, framed “to make *the worse* appear the *better* reason;” it follows of necessary consequence, that the *Systems*, or superstructures themselves erected thereon, however skilfully or elegantly constructed, must tumble to the ground; or, like “the *gorgeous* palaces,” raised by the *magic* powers of Fancy, in *Oriental Tales*, melt into air, and,

“Like the *baseless fabric* of a *VISION*,  
Leave not a wreck behind.”

Such is the arduous, such the adventurous task, voluntarily undertaken by an humble *Pioneer* in the service of God and his COUNTRY.—And surely, however deficient and imperfect must unavoidably be the execution of a plan so vast and comprehensive;—which to complete, will require the combined, strenuous and unremitting exertions of “scholars ripe and good” — of the most learned and skilful



*Triarii of Literature, and Veterans in Controversy* — in this last stage of the most tremendous warfare ever conducted by the united powers of INFIDELITY and ANARCHY, not against the outworks, but the very citadel of our inestimable CONSTITUTION in Church and State, and even the impregnable ROCK OF CHRISTIANITY itself,—never to be undermined—however *human* establishments may be “*unsettled* :”—(for it is only such *heroes* that, under GOD, will “be able to stand in this evil day” of “*trouble and of rebuke and of blasphemy*,” — “*casting away imaginations*,” and contending for *realities*, and trusting in “*the Divine panoply*” — so finely described by the Christian warrior PAUL;)—still some praise surely is due (and impartial *posterity* will not withhold it, should the *present generation* deny,) to the bold, undaunted, enterprizing PROJECTOR; who, though lonely, though unassisted, though disencouraged, though “*without honour in his own country*,” — though desponding almost in the combined  
a efforts

efforts of the *learning* and *virtue* of the age, to stem the desolating spread of "unsettlement of *principles* and unsettlement of *institutions*," — has yet the hardihood to endeavour to rouse "THE RELIGIOUS INDIFFERENCE" — which is the fatal characteristic of the present age; — by striking out such a plan, and tracing such an outline for *mightier Students*, blest with more splendid talents, and better opportunities of *original* information, to pursue and complete. — His humble province, like the careful and busy *bee*, is to range from flower to flower, from weed to weed, extracting sometimes honey, and sometimes poison :

2

~~Apis matine~~  
~~MORE, MODOQUE~~

— "HERE, A LITTLE; AND THERE, A LITTLE."

A

^ — ~~Apis matine~~  
~~MORE, MODOQUE~~

Dec. 31. 1798.

THE INSPECTOR.

PART I.





PART I

---

# THE INSPECTOR.

---

MAIN PRINCIPLES OF  
FRENCH PHILOSOPHISM, GERMAN ILLUMINISM,  
AND  
ENGLISH UNITARIANISM.

---

Τρισσοκαρηνος ιδειν ! ολον τερας, εις δαηλον !

Ταβλαροπος 'EKATH !—

"Triple-headed Spectre ! Pernicious Portent,

"Unintelligible ! Hell-footed HECATE !" —ORPHEUS.

—"O Generation of VIPERS !" —THE BAPTIST.

"Beware of the leaven of the SADDUCEES." —

—"Wo unto you SCRIBES and PHARISEES,

HYPOCRITES ! For ye compass sea and land  
To make ONE PROSELYTE ; and when he is made,

Ye make him TWOFOLD MORE A CHILD OF HELL  
Than YOURSELVES !" —JESUS CHRIST.

---

SITTING in my remote and elevated  
Observatory, bordering on the *Atlantic*  
Ocean, often wrapt in clouds, and buffeted

B

by

by storms and tempests, incident to such an exposed site ; like my illustrious predecessors, the noble Dane, *Tycho Brahe*, in his Observatory at *Uraniburgh*, on the *Baltic* Sea, or the still more adventurous Sons of Science, the *French* and *Spanish* Academicians, in their perilous station on the summit of the Mountain of *Pichinca*, towering over *Quito*, in *Peru*, at the height of 2434 French toises, or fathoms, above the level of the sea—yet not the highest of the *Andes*—who were often in danger of being frozen to death, though almost under the *Equinoctial* Line ;—as we learn from the aspiring and undaunted sufferers, *Bouguer*, *Condamine*, and *Ulloa*—in their curious and scientific narratives : and having a tolerable *apparatus* about me, especially some excellent *achromatic* telescopes, though antiques, of *Greek* and *Hebrew* construction, besides others of later date, framed by *modern* ingenuity, and more commodious perhaps, but not so much to be relied on in nice observations and calculations, as those inimitable instruments  
formed



formed and fashioned and graduated by those prime workmen, *the Prophets*, the *Evangelists* and *Apostles*, under the direction and guidance of the GRAND INSPECTOR himself—I have seized every favourable opportunity, every transient opening of a hazy atmosphere, for some years back, to view the present state of LITERATURE throughout EUROPE, and especially in the BRITISH ISLES:

—*Nunc desiderium curaue non levis!*

And with grief and apprehension, perceive the inroads daily making, by "*the triple-headed spectre*" of *French Philosophism*, *German Illuminism* and *English Unitarianism*, in various shapes, and in divers disguises, artfully contrived, to allure and draw in unsuspecting readers unawares into the magic circle of their fascinating influence; by the formidable powers of *ridicule* and *ribaldry*, of *methodism* and *hypercriticism*, inveigling and beguiling "the unlearned and unstable," the half-

learned and presumptuous, the giddy and the volatile, the grave and the serious ; who cannot bear the labour of thinking for themselves, or are puzzled how to distinguish and separate wholesome from deleterious doctrines.

The general resemblance between these modern philosophizing schools, and the *Jewish*, the *Sadducees*, the *Scribes* and the *Pharisees* respectively, is pointed out in the second scriptural motto ; and these again, claim kindred with the *Grecian* sects—the *Epicureans*, the *Academics*, and the *Stoics* (D) Those corrupters of the more ancient and purer philosophy of the *seven sages*, of *Pythagoras* and of *Socrates*.—And our LORD himself, although he inveighed with such pointed severity against the *Philosophists* of his age and nation, yet honoured genuine PHILOSOPHY, the offspring of that WISDOM FROM ABOVE — THE ORACLE OF THE DEITY—admired and extolled by *Jews* and *Greeks*—and personified in Himself—“ JESUS OF NAZARETH THE CRUCIFIED ”—“ to *Jews* a stumbling block

*block and to Greeks foolishness*”—but to believers—“ GOD’S POWER AND GOD’S WISDOM.”

And the finest comment that ever perhaps was furnished, on the picturesque description of *Pythagoras*, pointing out to his disciples, the different avenues to *Virtue* and *Vice*, in the forks of the Greek letter *Υ* :

“ *Et tibi, quæ SAMIOS deduxit litera ramos,  
Surgentem DEXTRO monstravit limite callem.*”

“ *There, has the Samian Υ’s instructive make  
Pointed the road thy doubtful foot should take ;  
There, warn’d thy raw and inexperience’d youth,  
To tread the rising right-hand path of TRUTH.*”

*Brewster’s Persius.*

—So finely contrasted, with the left-hand broad *highway* of ERROR ;—we learn from the higher philosophy of JESUS CHRIST, in the following awful and most impressive admonition :

“ *Enter YE through the STRAIT GATE:—  
For WIDE is the gate, and BROAD the way  
Leading off to PERDITION ;  
And MANY there be, who enter thereat :*



*But STRAIT is the gate, and NARROW the way  
Leading off to LIFE;  
And FEW there be that find it."*

The grand source of *philosophical error*, is admirably defined by Chancellor Bacon:—*Nimia & præpropera mentis FESTINATIO, ad CONCLUSIONES temerè deducendas*—"An excessive and overhasty *precipitancy* of mind to draw *conclusions* rashly"—So well illustrated by Glanville—"As the *chemist*, by catching at it too soon, lost the *philosophical elixir*; so *precipitancy* of our understanding, is an occasion of *error*."—And Watts has judiciously adopted it in his excellent *logic*:—A rashness and *precipitance* of judgment and hastiness to *believe something*, on one side or the other, plunges us into *many errors*."

And this was well known to the disputatious philosophers of Greece, who called it ἀργὸς λόγος, "*Ignava ratio*," (as rendered by Cicero *De Fato* § 12.)—"Idle argument"—which he well explains, *Genus interrogationis ignavæ atque iners*, "*An* un  
indolent

indolent and slothful kind of argumentation ;"—which will not employ the due *pains, patience and fairness of mind*, to discuss and canvass *received opinions* to the bottom.

And this too, we learn from the higher philosophy of JESUS CHRIST, and its fatal consequence ; in that pointed (but generally misconceived) rebuke to his Jewish adversaries ; when, blinded by bigotry and prejudice, they most "*idly*" attributed to an absurd confederacy with *Beel-zebul, the Prince of Demons*, those amazing dispossessions of demoniacs, which they could not deny.—A preposterous conclusion, which our Lord, arguing on their own principles, inferred, could only tend to the *subversion* of that formidable sway, over the minds and bodies of men, which they themselves admitted and dreaded :

—" O generation of *vipers*, how can ye speak *well*, being *wicked* ? For out of the redundancy of *the heart*, the *mouth* speaketh."—

B 4

" And

“ And I say unto you, that every *idle assertion* (*ἰνυα ἀργον*) whatsoever men shall speak, they shall render account thereof in a day of judgment.”—*Matt. xii. 36.*

So intimately acquainted was the great AUTHOR AND FINISHER OF OUR FAITH, with the recesses of Grecian *philosophy* and Grecian *dialectics*!—Surely “such wisdom and such powers”—in a reputed “*Carpenter's Son*”—a youth of 30 years of age—may well convert into astonishment and admiration, the scepticism of the most prejudiced philosopher, and the cavils of the most obstinate gainsayer.

In the present awful and eventful year, 1798 (a), near the conclusion of which I now write, (*December,*) ~~which is the first~~ ~~year~~ g

(a) Two learned and pious writers, *King*, in his *Signs of the Times*, and *Valpy*, in his *Association Sermon*, published this year, both conclude, and “from independent enquiries” we are told, (*BRITISH CRITIC, Nov. p. 548.*) that the present year 1798, is the termination of the prophetic period of 1260 years, foretold by *Daniel*, in his “*time, times and half a time,*” or  $3\frac{1}{2}$  prophetic years, or 42 months of 30 days; as explained

^ and about the commencement



~~year~~ of the *nineteenth* century, (counting from the true *epoch* of Christ's birth, U. C. 749. ~~three years~~ before the commencement of the *vulgar era*, U. C. 753,

~~Jan 1~~

*epoch*  
8 m

plained by *John*. (Compare *Dan.* xii. 7. and *Rev.* xi. 2—3.) reckoning from A. D. 538, the supposed "*era* of the *papal* power," to its downfall, this year.

But with all due deference to their combined judgments, and diffidence in my own, respecting a matter so mysterious, the following *scriptural* and *historical* objections seem to be insuperable.

1. The whole period of 1260 years, is represented both by the *Prophet* and the *Evangelist*, to be disastrous and calamitous to the remnant of the *Patriarchal* and *Evangelical* Churches, now "*militant*" or "*suffering* here upon earth;"—during which the "*two faithful witnesses*," are to be persecuted, and at length slain, "when they shall have *completed* their testimony" (*τελεωσωσι*) *Rev.* xi. 7, against the *grand apostasy* and *corruption* of the world.—And the holy *Catholic* Church (or *Congregation* of the *Faithful* throughout the earth,) to be apparently extinguished by its exulting foes, for the short space of *three prophetic days* and *an half*, when it is to be miraculously revived, to their confusion and dismay. *Rev.* xi. 11.—But though the *Papacy* is fallen, have the *persecutions* of the Church militant ceased? or rather, are they not increasing throughout *Christendom* to a frightful degree?

2. The

*Have you* about  $3\frac{1}{2}$  years

*Decemb. 25, U.C. 753.*

^ 2 ~~Jan~~ I, as may be satisfactorily proved hereafter), and perhaps, of a "new order of things"—whose "beginning, wrapt in gloominess and thick darkness, witnessed to

2. The æra of the Papacy, or *Romish* jurisdiction over the Western Church, was not established until the *constitutions* of GREGORY THE GREAT and his *Liturgy* came to be generally received and submitted to, (especially in the *celebracy* of the clergy,) both of which seem to be not obscurely intimated by *Paul*, 1 *Tim.* iv. 3. by the arts of his enterprizing successors *Boniface* III. and IV. ; the former of whom, was graced with the title of "*Universal Bishop*" by the usurper *Phocas*, A. D. 606. And about A. D. 620, this usurped title was acknowledged generally under *Boniface* V.—the same year also in which MAHOMET published his famous vision, or ascent to Heaven, in the Eastern Church ; the year before the æra of the *Hegira*, A. D. 621, or his "*flight*" from *Mecca*, where his pretended mission was ill received by his countrymen. See *Savary, Vie de Mahomet*, p. 49, prefixed to his translation of the *Koran*.

And perhaps in the *name* of this celebrated impostor and corrupter of the *Patriarchal* and *Evangelical* Religion in the *Eastern* World by *Islamism*, as in the Western by *Romanism*—the "*Intelligent*" *Orientalist* may trace "the mystical number 666," (hitherto, but I apprehend, incorrectly, applied to the *Papacy*.—

"for

^ Decemb. 25.

to the wise, the downfall of the *Papacy*, and the public rejection of *Christianity*, in the daringly hypocritical *Manifesto*, of those *soi-disant*, "TRUE MUSSULMEN"—  
the

"for it is a *man's* number." *Rev.* xiii. 18.—whereas *Adseivos*, the numeral letters of which are generally assumed, is not the name of a *man* but of a *people*, and not *Latin* but *Greek*.)—for the name מוסור, *MaHMUD*, as it is fully written, *Lament.* i. 11. signifying *εὐδοξος*, "*celebrated*," by a usual reduplication of the second letter, ה *Heth*, extending the word to *three* syllables; and substituting their numeral values, ם, or *M* final, 600; ה, *Heth*, 8; ן, or *M* medial, 40; ן or *Vau*, 6; and ך *Daleth*, 4. becomes :

$$608 = 8 + 600 = \text{הם} \dots \text{MaH-}$$

$$48 = 40 + 8 = \text{מה} - \text{HaM-}$$

$$10 = 4 + 6 = \text{ון} - \text{UD.}$$

---

666.

3. If now we count forward from the common year of the establishment of both impostures, A.D. 620, the prophetic division of 1260 years, it will bring us to the year A.D. 1880, when perhaps *the grand prophetic period*, intimated by *Moses* as involving "*great plagues and of long continuance, and sore sicknesses and of long continuance*" to the Jewish nation after the *Roman Captivity*, *Deut.* xxviii. 49—59. and included perhaps in that specified by *Daniel* viii. 13—14, as consisting of "2300  
*prophetis*



the Despots of *France*, published by the instruments of divine wrath, *Buonaparte*, and a French *destroying* army, on the coasts of the *Nile*—the fatal prelude perhaps of that GRAND APOSTACY from the faith of Christ, now begun by the “*great*” and overpolished “*Nation*” of *France*, and threatening to overspread CHRISTEN-

*prophetic days, or years,*” will be closed; supposing it to commence with *Daniel’s* “*70 prophetic weeks,*” or 490 years, from the restoration of the *Jewish Polity* in Church and State, by *Nebemiah* about 420 B. C. in the fourth year of *Darius Notbus*; (according to *Mede’s* sagacious conjecture, counting back 490 years from the *Destruction of Jerusalem* by *Titus* A. D. 70. And according to the still more sagacious conjecture, of the learned and worthy *Layman*—(and *Irishman* too, were I at liberty to divulge his name)—in a *Comment on the Revelations*, 8vo, 1787, *Payne*, reckoning the 70 weeks the *former* branch of the grand prophetic period of 2300 days—and the *latter* 2300 — 490 = 1810; which added to A. D. 70, will give A. D. 1880.)

By this solution, offered with trembling awe—the chronological prophecies of the *Old and New Testament* will be found to harmonize most exactly with each other and with *profane* history; as may be more fully proved hereafter.

DOM,

DOM, and to rebarbarize the *civilized* world, in one wide, wasting, desolating deluge:—It is my bounden duty, as a vigilant and not uninformed INSPECTOR, to notify to all those whom it may concern, the rise and growth of the triple-headed *spectre*—*Child of Hell*, and Parent of *Sin* and *Death*, which I shall borrow from the succinct statement, and philosophical survey, of the *Monthly Review* for last *September*; assuming the licence of a *brother-reviewer*—(though not of any *London corps*) to *interweave*, to illustrate and to criticize.

—“ Almost half a century has now elapsed, since certain *Strong Spirits* in FRANCE, [*Voltaire* and his gang; in SWITZERLAND, *Rousseau*, *Helvetius*, &c.; in GERMANY, *Weishaupt*, &c.; and in ENGLAND, *Hume*, *Gibbon*, *Monboddo*, &c. &c. &c.] scattered [or revived] the seeds of a *new species of philosophy*, that has already raised its head to Heaven and overshadowed the Earth. Regarding with *fastidious contempt* all the *established* systems of

*Herder,*

*policy, of morals, and of religion, by which the conduct, and the opinions of mankind had hitherto been regulated; they laboured, with unremitting industry, supported by great talents, to give a new bias to the human mind; and to eradicate from it that principle which had contributed so powerfully to facilitate government;—that principle, which impels the many to submit their opinions to the real or supposed superior wisdom of the few.—*Their labours were successful. Having sapped the foundation on which the superstructure of opinion rested, it was not very difficult to subvert those opinions themselves. Men began to look at the existing establishments of governments, and at received systems of religious faith and morals, with a degree of suspicion proportioned to their antiquity; and unfortunately, the abuses in the one, and the errors of the other, which were but too obvious, served to confirm the favourite dogma of these new Apostles:—*That they were ALL founded in tyranny, hypocrisy and fraud;*”—[unfairly reasoning,



reasoning, *a dicto secundum quid ad dictum simpliciter*, “from *partial* premises to a *general* conclusion”—by the usual *precipitation* of sophistry.]

“That *unique* phænomenon in the History of Man, the FRENCH REVOLUTION, with *the little good*, and *all the evil* which it has produced, is one of the consequences of this change. That Revolution, which was itself an *effect* of the *new philosophy*, gave increased efficacy to its *cause*; and it imparted new energy to those “*principles*” which had been already found so powerful ~~to~~ “*unsettling*” the human mind (according to remarkable and awful prophecy—*ακαταστασίας*—Luke xxi, 9.) The new teachers of the world did not neglect to avail themselves of the advantage: they persisted in their attack on the *Old Establishments* moral and political [with various and *united* powers of other *restless* and *per-turbed* spirits, Matt. xii, 43. 2 Pet. ii, 20.] until, as they supposed, “they left not one stone upon another of that [venerable] edifice, which it had been the labour of  
so

so many centuries to raise, to strengthen and to establish.

8 / ^ (a) It is not in the nature of the *human mind* to rest without a *system*. No sooner therefore had the *Philosophers* [rather *Philosophists* ~~+~~ as we have seen] demolished the *old systems*—which combining perhaps *some falsehood* with much truth, had the sanction at least of the *common sense* of mankind, [and we may add, the weight of settled *authority*]—than they applied themselves to the fabrication of *new theories* (6) [—*new hypotheses* rather ~~+~~ or *fantastical systems*]—in which *imagination*—[*fancy* ~~+~~ rather] supplied the place of *experience*; and

(6) ~~(a)~~ ~~+~~ The *philosophical use of words* is of infinite importance to LITERATURE in general, especially in *divinity* and *morality*. And the utmost care and caution should be exerted, (especially by *professional critics*), to acquire “clear, distinct and correct ideas,” of words in general, and of *elementary* and *technical terms* in particular; and to adhere steadily thereto in writing: Hence, ancient and established terms, that are *honest* and of *good report*, should never be confounded with such fictitious *mixed modes*, as are produced in the slime of an innovating *age of reason*.

Thus

and *man* was considered, as they [foolishly] wished him *to be*, rather than as *he* [wisely] *is*."

And those "*fine things*"—the blessed fruits of his unhallowed labours—which *Voltaire* predicted, in all the vanity of success—curled with the gratification of his own wayward wishes—but regretted "*he should not live to see*," effected "*in the next generation*,"

Thus the venerable names of *Philosophy*, *Religion*, *Unity*, or unanimity, *Illumination*, &c. should be kept carefully separate from the contemptuous ones of *philosophism*, *theophilanthropism*, *unitarianism*, *illuminism*, &c.

*Hypothesis*, or fantastical system, which *Newton* so well defines in *Natural Philosophy*—"Quicquid ex *phænomenis* non deducitur, *hypothesis* vocanda est."—*Princip.* pag. ult. Whereas *Theory* is built upon sure ground;—"it marshals facts" or *phænomena*: And to still the reveries of *Lucretius* or *Horace*, those disciples of "the crazy wisdom" of *Epicurus*—(as the latter so justly describes it)—revived by the modern Epicureans, the advocates of *Savagism*, *Rousseau*, *Condorcet*, *Monboddo*, *Godwin*, &c.—to still such—"new theories"—is abuse of words. e/

~~(f)~~ Fancy too, is most frequently confounded with *Imagination*, as here.—The dreams of Fancy are unreal, or fantastical;—like *Virgil's false dreams*, they pass

C

through



*generation*," are faithfully described by the masterly but profligate pen of a *Stone*, in his intercepted correspondence with *Priestley*. And surely the "*expatriation*" of the latter, as it is tenderly termed by some of his friends and fellow-labourers to promote the *regeneration* of GREAT BRITAIN—(but may it long continue, under the shadow of the Divine wing, "*to be*," as it

" *now*

through the *ivory* gate; whereas the visions of *Imagination* are real, or founded in nature, and pass through *Virgil's* *horny* gate.—*Johnson* in his *Philosophical Dictionary*, though he gives them as *synonymous*, according to common usage, critically distinguishes them in his definitions:

" *Fancy*—the power by which the mind forms *to itself*, images and representations of things, persons or scenes of being:"—which are merely creatures of the mind, or *mixed modes*.

" *Imagination*—the power of forming ideal *pictures*; the power of representing *things absent* to one's self or others."—Thus—"Our simple apprehension of corporal objects, if *present* is *Sense*; if *absent*, *Imagination*."—*Glanville*, who yet confounds the latter with *Fancy*.

And our first-rate English Classics mark the distinction:

Thus

"*now is*," a religious and a loyal country !) cannot surely be regretted, by any *thinking* person, among his *former* friends and admirers (of whom I confess myself one), who now sees the *revolutionary* plans fully unmasked, of a rash Divine, and daring ecclesiastical and political Chemist, whose "*religion*"—as he so well states himself of the enterprizing Arabian im-

Thus *Satan* expresses to his daughter *Sin*, his surprise at calling *Death* his son. P. L. B. II.

—"That *Phantasm*, call't my Son!"

—"Gorgons and *Hydras* and *Chimæras* dire."—

*Milton.*

"My fancy form'd thee of *angelic* kind." *Pope.*

"Whate'er of mimic *art's* reflected forms,

With *love* and *admiration* thus inflame

The power of *fancy*."— *Akenside.*

"And as *imagination* bodies forth

The forms of things *unseen*."— *Shakespeare.*

*unseen*, i. e. out of sight, or absent—FANCY dealing in "*fables*" or *fiction*s; IMAGINATION, in the correcter visions of *real* existence: such as *John's* description of the person and dress of the glorified JESUS, written after his disappearance. *Rev. i.*

postor *Mahomet*, his own *prototype* perhaps in the Eastern World—is “*swallowed up by his ambition.*”

“The public mind in *France*,” observes this wily *Machiavel* (*Stone*), “is floating at present; not knowing on what ground to repose; unwilling to reject the CHRISTIAN RELIGION, and yet ignorant how to distinguish the *wheat* from the *chaff*!!!” —What a frightfully correct picture of “the TIMES,” every where!

To such tremendous “*unsettlement of principles, and unsettlement of institutions,*” in the language of revolutionary orators, are owing the incalculable calamities now thickly strewn throughout *Christendom*:

*Hac fonte derivata CLADES,  
In PATRIAM POPULUMQUE fluxit.*

“From this source are derived those waters of bitterness and strife, that have flooded the *Constitution*, and the *People*.”

To stem, and to repel ~~which~~, “if it be possible,” and to confine within their wonted bounds, ere it be too late, will require

these,



the vigorous, the unremitting and the combined efforts of “scholars ripe and good”—of every *emeritus professor* among the *triarii of literature*, and *veterans in controversy*—the joint labours of the *statesman*, the *philosopher* and the *divine*—“as much as in them lieth”—as they wish to restore and promote—“GLORY to GOD in the Highest; and on EARTH, PEACE; and GOODWILL among MANKIND.”—For, notwithstanding the trite and current assertions, that “*Truth can never be injured by debate* ;” and that “*Freedom of debate is the Protestant charter* ;”—yet if debate be conducted feebly, superficially, irrelevantly, vaguely, unskilfully, or intemperately, it will injure the sacred cause of TRUTH, which it professes to uphold, and obstruct and retard the *gradual* progress of that REFORMATION, which never will be perfected by the babble of “WISE, SPEEDY, AND RADICAL REFORM !”——

To “*try all things*” with the Apostle—and then, rejecting the erroneous and the corrupt—“*to hold fast*”—“*whatsoever*

things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *lovely*, and of *good report*”—is by no means a *short* or an *easy* task.—And “*radical reform*” (by an abuse of terms, put for *eradication*) is of all others the most *unwise* and ruinous: as FRANCE has demonstrated by woful experience—where the philosophizing plan of “*deca-tholicising*” and “*anarchizing*” the kingdom, by “the *parallelism* of the sword” or guillotine—has produced, and still continues to produce its proper fruits :

LAMENTATION and MOURNING and WOE.

Deep laid indeed are the plans, and widely mischievous the operations of that gigantic monster, *French Philosophism*, “dreadful exceedingly and very terrible”—surpassing *Roman* republicanism, that “*systematic* destroyer of mankind”—as destroying both soul and body—with crafty and fiend-like wiliness endeavouring to “*strike but hide the hand*”—that hand impiously uplifted to “*crush* CHRISTIANITY,”—if it were possible for “the snares  
of

of *death* or gates of *hell* to prevail against it;" yet too fatally successful in undermining and overthrowing *religious establishments*—so necessary to keep alive the vital spirit of "pure and undefiled RELIGION, by a *learned* priesthood, in the present state of *civilized* society; counteracting by their vigilance, and study of the *original* languages of Scripture, the mis-translations and misinterpretations of *error*, and the overflowings of *infidelity*—A wise and politic institution; even whose *abuse* (if not outrageous) is less ruinous than its *abolition*.

The grand battery of French Philosophy, is served by the potent artillery of *Ridicule and Ribaldry*—so successfully employed by *Voltaire* and *D'Alembert*, down to *Peter Pindar* and *Paine*, (the most illiterate but not least mischievous of the *French* school,)—calculated to do infinite execution among the uninformed and unthinking who compose the bulk of mankind—"Laugh *Democritus* and make me laugh"—said *Voltaire*, to *D'Alembert*, the



wiliest of the conspiracy, next to himself—  
 “ *and our business will be done.*”—Among  
 the valuable vindications and apologies of  
 Christianity, repelling and retorting their  
 weapons, there are two, that deserve espe-  
 cial commendation, as finished models of  
 acute, learned and liberal controversy :

1. *Lettres de quelques Juifs à M. Voltaire*,  
 3 tom. 4 edit. *Paris*, 1776—completely  
 foiling *Voltaire* at his own weapons by the  
 most refined and caustic wit and raillery,  
 and slaying this boastful *Goliath* with his  
 own sword, exposing his utter ignorance  
 and misrepresentations of the *Hebrew*  
 Scriptures, especially in that exquisite and  
 inimitably solemn irony of the *Golden Calf*,  
 with such poignant ridicule, and cool far-  
 casm, as to provoke his philosophical *non-*  
*chalance* past all endurance ; witness his  
 weak and peevish reply, which has nothing  
 to recommend it but its lying and whim-  
 sical title :

*Un Chrétien, contre quarante Juifs.*

2. That able biblical chemist and ve-  
 teran in controversy, Bishop *Watson*, has  
 furnished;

furnished, in his popular *Apology*, a masterly refutation of *Paine's* calumnies against *the Bible*; exhibiting, the finest contrast throughout, to the ignorance, effrontery, witticism and ribaldry of that "*Mohawk warrior*" in religion and government.

The mischievous influence however of *Paine's* works has been widely disseminated, by the *affiliated Societies of Great Britain*; who subscribed, we are told, (probably with the aid of the *French Directory*,) no less a sum than £ 10,000, to indoctrinate the *British* people, previously to their rising *en masse* against their Constitution and Government:—and the same righteous pains have been bestowed in *Ireland*, and with more fatal success, by large editions of the *Rights of Man* poured forth from the presses of *Dublin, Cork* and *Belfast*, and circulated at the lowest rate, and even gratis, among the ignorant and "*semi-barbarous*" peasantry.—An immense edition of it in French, has also been published in *France*, but little read,

as

as we learn from the intercepted correspondence of Doctor *Priestley*, with his “*expatriated*” friends in that country; who would (*Priestley* and *all*) be found guilty alike, by any impartial jury (not composed of *free citizens*) upon the old legal maxim of *Noscitur a socio*;—from the treasonable correspondence of J. H. (*John Hurford*) *Stone*, who out of his own mouth is condemned of conspiring to subjugate and ruin that native country “in which he had been born and educated, and had enjoyed the high advantages of her protecting Government.”

“This *presumptive evidence* against Doctor *Priestley*, may be resisted”—(we are told by his apologists the M. R.)—“by *testimony of a contrary description*.”—However they have adduced none; and the following evidence of an *American* neighbour, honest *Peter Porcupine*, cannot well be resisted.

“Since Doctor *Priestley*,” says he, “wrote his Letter to the People of England, stating that ‘*here (in America) the Press*



*Press is free, here Truth is not a libel,*—  
 “experience it seems has changed his  
 opinion.”—“He has suffered the just  
 punishment of his *malignancy against his*  
*country*; he has been cheated, neglected,  
 scorned. He is now in an obscurity hardly  
 penetrable; he is reduced to poverty, and  
 is bursting with vexation. All this has  
 had an effect. And *I will state as a fact,*  
*which I call on him to deny if he can,* that  
 he has lately declared that REPUBLICAN  
 GOVERNMENTS ARE THE MOST ARBI-  
 TRARY IN THE WORLD.” (c)

This

(c) In the Summer of 1787, I also had a conversa-  
 tion with Doctor *Priestley*, at his commodious and ele-  
 gant villa near *Birmingham*;—in the course of which  
*American* politics were introduced. He warmly re-  
 commended the *American* latitudinarian plan, of no  
*Church Establishment*, but a general and impartial *toler-*  
*ation* of all religious sects.—I pleaded the recency of  
 the *American* Constitution; and that no valid argu-  
 ment could be drawn from the state of that *new* coun-  
 try, for *fifty* years at least, until their Constitution  
 should be thoroughly settled.—And I then suddenly  
 retorted—“*Prithee, Doctor Priestley, have you felt no*  
*inconvenience in being subject to the beck of every old*  
*woman*”

This most eventful year, A. D. 1798, of the Vulgar Æra, has at length sprung in its fullest extent, the deep and wide mine, hollowed under and throughout *Christendom*, by GALLIC INFIDELITY, planned and executed with truly diabolical subtilty, by those prime missionaries *Voltaire* and his gang. And the Coasts of *Europe*, *Asia* and *Africa*, have heard with terror and affright, the tremendous explosion of *Buonaparte's* impious and hypocritical MANIFESTO, on the Banks of the NILE, *July 1, 1798.*

—"In the name of GOD, gracious and merciful: THERE IS NO GOD BUT GOD: HE HAS NO SON, OR ASSOCIATE IN HIS KINGDOM !!!"—

—*Impulsu, quo maximus insonat ÆTHER;  
Diffultant RIPÆ; refluitque exterritus AMNIS.*

woman in your congregation?—"No man, Sir," answered he with warmth, "*has felt it more severely than myself.*"—"If so," replied I, "*Give me an ecclesiastical establishment.*"—This I will aver to be truth; and I will not affront Doctor *Priestley*, by hesitating whether he would vouch it, if he were appealed to by—THE AUTHOR.

Thūs

Thus has “ *the great Nation* ” of FRANCE, openly taken the lead in the GRAND APOSTACY from CHRIST, foreboded to be the disgrace and the punishment of the “ *latter days*,” or age of the suffering Church, by the Emiffary of an unprincipled DIRECTORY;—this worse, than the robber *Cacus*.

Such avowed apostacy, combined with such gigantic ambition and violence, seems alas ! to be “ *the beginning of sorrows*,” by the righteous judgments of offended Heaven;—the dreadful forerunner perhaps of “ *the third and last woe*,” foretold to “ *come quickly*” after the apparent extinction of CHRISTIAN FAITH upon Earth, for a short period, of *three prophetic days and an half*,” by the destruction of the “ *faithful witnesses*” of the *Patriarchal* and *Evangelical* Churches—“ *after they shall have finished*” their unavailing testimony, to an inconsiderate, a negligent and a persecuting world, in the last days of *trouble and of rebuke and of blasphemy !!!*” — Are not these, “ *the days of vengeance*”

now



now commencing, predicted to precede the *second coming* of THE SON OF GOD, in power and great glory?—when FRANCE, who has so long taken a lead in arts, in arms, in all the refinements of civilized and polished society, is now *the first* to cast off her allegiance to that SON OF GOD?—Is there not now alarming—is there not now frightful ground for our Lord's foreboding?

“NEVERTHELESS, (or notwithstanding the accumulated evidences of his divine mission, and of his universal authority in Heaven and upon Earth)

—WHEN THE SON OF MAN COMETH, WILL HE FIND FAITH UPON EARTH?—

A merciful respite has, near its close, been given to the nations, whose fate stood, at the beginning of this year, trembling in the balance of offended justice,—by the signal and decisive triumphs of the BRITISH NAVY on the Coast of *Egypt* and of *Ireland*, gratefully acknowledging the mighty aid of the LORD GOD OF HOSTS ;—whose banners and ensigns  
still

still wave with DIEU ET MON DROIT, in “a just and necessary war,” and which therefore, have inflicted, HONI SOIT QUI MAL Y PENSE, on those disturbers of the whole world, the foes of God and Man, sacrilegious and unprincipled, to a frightful degree, almost incredible.—When even the stupid, the brutish *Egyptians* themselves—long since, “the *basest* of the kingdoms”—as sealed by the unerring word of prophecy, *Ezek. xxix. 15.* and degraded to be the *slave of slaves*—of her *Mamaluke Beys*—spurn with contempt and indignation at the barefaced hypocrisy of the crocodiles of *France*—professing that “they can place no *faith* in such “*True Mussulmen*”—“*who have denied their own God, and renounced their own PROPHET*”—and who, pretending to honour *Mahomet*, neither read nor understand his *Koran*, nor practise his rules of “*right and justice* :”—while they profess to come, “to avenge the people of that superb and unhappy country;—to render *glorious* the *destiny* of the *Egyptian* nation.”

Amidst

Amidst the gloom which still overhangs *Christendom*—(if we inspect the *signs of the times*, and listen to the warning voice of *prophecy*, cautiously and skilfully interpreted)—a ray of hope, to cheer the despondency of the intelligent and thoughtful *Christian philosopher*, still illumines our *western horizon* ;—

—*Divisos orbe* BRITANNOS :

*subsist.*

those fortunate, those *sequestered isles*, where rational *religion* and sound *learning* still ~~flourish~~. And long, very long, may they continue to enjoy "*the glorious liberty of the Gospel!*"—but which only can prevail, where "*THE SPIRIT OF THE LORD*" presides, "*ungrieved*" and "*unquenched.*"

It is a glorious, a reviving, an animating idea, (which only great and enlightened minds (*d*) could conceive,) that as BRITAIN

(*d*) "Possibly it may be the appointed office of *this country* (*G. Britain*) to extend and establish the TRUE FAITH throughout the *world!*"

BRITISH CRITIC, Nov. 1798. 548.  
See



TAIN was made the blessed instrument of introducing the first fruits of the *Reformation* from the corruptions and abominations of *Romanism*—by the powerful and energetic preaching of a WICKLIFF, first bearing testimony against that *Antichristian* Church, in the year A. D. 1360. See *L'Enfant Concile de Constance*, vol. i. p. 201.—and which seems to be strongly marked in

See their admirable extract from *Dr. Valpy's* Discourse, *August* 13, 1798; and their pious Reflexions on the *British Navy Triumphant*, p. 552.—“ giving the people at large, at once an *authentic* relation of their glory, and a due reference to the ALMIGHTY Author of that glory.”—

“ Here then (for what better opportunity can we take?) let us make a *solemn appeal* to our countrymen! Let them at length see, *where* their true glory, and the true ground of their safety, is placed. Our two last victors in particular, Lord *Duncan* and Lord *Nelson*, (to their immortal honour be it ever commemorated!) have fought like *Christian soldiers*, and have *openly* ascribed their victories to THE LORD OF HOSTS. Let not such examples be lost! Let us become not only a religious nation, but *open professors* of our religion; not concealing it, as too many have done as if they were *ashamed* of it, but rendering it *exemplary*.

D

We

in *Daniel's* 1290 days, counting from A. D. 70, when the "*daily sacrifice was taken away at JERUSALEM, and the abomination of desolation set up*" by the Romans: (for  $70 + 1290 = 1360$ .)—and who, by his admirable *vernacular* Translation of THE BIBLE, begun A. D. 1380, prepared the way for that "*blest*" ensuing "*martyr*," HUSS, who began to preach at *Prague* in the year A. D. 1405.

See

We stand forward as the *Defenders of the Civil Liberties of EUROPE*, against an all-devouring tyranny; and a glorious office it is. But how much greater will be our praise, if we should prove also *the Bulwark of CHRISTIANITY*; if we should become, in the hands of PROVIDENCE, the means of substituting the pure Faith of our *National Church*, throughout EUROPE, for the declining Corruptions of *Romanism*! With this exalted hope *Let us one and all be religious*; in public, in private, in our families, in our hearts! And HE who has blessed our *Admirals*, will bless *us all*."

Nor is the exalted spirit of genuine religion extinguished in IRELAND—Witness the *Act of Vesptry*, that appeared in *Faulkner's Journal*, Sept. 11. 1798, from a Parish in the vicinity of *Ballynamuck*, after the battle fought there in which the *French* and *Rebels* were defeated, Sept. 8.

" At

See *L'Enfant*, p. 26—205.—exactly at the end also of *Daniel's* “ 1335 days ” (for  $70 + 1335 = 1405$ .)—an amazing coincidence in both cases !—So, there is no slight ground to presume, that the *British Isles*, by HIS inscrutable decrees, “ *whose ways are not as our ways, nor his thoughts as our thoughts* — and whose mysterious dispensations of light and knowledge, gradually vouchsafed to *purblind* mortals, time only can unfold, and their accomplishment explain—if it be not unsafe to argue from the *antecedent* analogy, (not

“ At a PUBLIC VESTRY held this day, it was unanimously resolved :

1. “ That a SOLEMN THANKSGIVING be offered on *Sunday next* the 16th inst. to THE LORD GOD OF HOSTS, for the Defeat of Gallic Invasion and Domestic Rebellion in *the heart of the kingdom*, at Ballynamuck in the county of Longford, on Saturday last ; and for the special Deliverance of this Church and Town from the horrors of war and battle.” —

4. “ That these Resolutions be recorded in the *Vestry Book*, as a memorial of our gratitude to our DIVINE PROTECTOR, and human Defenders of every description ; as a testimony to our *Children*, that we have not altogether forgotten THE GOD OF OUR FATHERS.”



unwarranted by *Prophetic Scripture*)—may perhaps be “ *a chosen people — a royal priesthood* ”—to supply the place of the rejected, the infatuated, and hitherto incorrigible JEWS, in “ spreading THE TRUTH from pole to pole,”—from the rising to the setting sun;—diffusing, with the *English* language, the knowledge and worship of

THE ONLY TRUE GOD——

THE GOD AND FATHER OF OUR LORD JESUS  
CHRIST——

THE ONE GOD AND FATHER OF ALL——

in finishing that glorious REFORMATION, which must soon be “ *the desire of all nations* ”—when the present “ *tyranny shall be overpast*.”—And to bring about which, in the proper “ *times and seasons* ” known only to “ OMNISCIENCE ”—(as we learn from THE BELOVED, the ONLY GENUINE SON OF GOD—“ in all the magnanimous humility ” of his “ *transcendent exaltation* ”)—might perhaps be one grand purpose of the *French Revolution* itself, to be effected by OMNIPOTENCE—notwithstanding

standing all the apparently "*little good*" it hath hitherto wrought, and abundance of *real* and still dreaded *evil*.

In the present awful *crisis* therefore, and perhaps at the commencement of the most interesting *age* or dispensation the world ever saw since the *deluge*; destined to precede the triumphant return of the SON OF MAN, in the *clouds of Heaven*, with visible pomp and glory, attended by myriads of angels—according to his own express prediction ratifying *prophecy*—*Matt.* xxiv. 30. and xxvi. 64. and *Acts* i. 11. fulfilling *Dan.* vii. 13—14. I now entreat, I now beseech, I now supplicate, the attention of "*all that have ears to hear*;" while I enter my formal, "written" *Protest*, in the most solemn and impressive terms, *seriousness* itself can dictate—as "*a Servant of the Most High God*"—as "*a Priest*" after the patriarchal and evangelical orders of *Melchizedek*, and of JESUS CHRIST—as a benevolent *Citizen of the World*—and as a faithful, a loyal and a willing *Subject* of the *British*

*Empire*—against the following *Manifesto* of THOMAS BEISHAM, published in the MONTHLY REVIEW of *October* 1798, p. 148. openly apostatizing from the CHRISTIAN FAITH!—

——“ Neither JESUS nor his *Apostles* ever explicitly declare, that they themselves admitted *the philosophy* which governed the language of the country in which they lived ; much less do they profess to teach it as of divine authority. They leave the *mythology* of *evil spirits* (like many other *popular opinions* and *prejudices*) in the same state in which they found it, to be *corrected* in the course of time by the *principles* which they taught, and by the *growing good sense* of mankind. The fact is, that they neither *positively affirm*, nor *authoritatively contradict*, the *existence* and *agency* of an EVIL SPIRIT, but express themselves on this subject exactly as the rest of their cotemporaries did.—*Happily* for us, there is *no evidence* from REASON to prove that ANY SPIRIT,

(GOOD



(GOOD OR EVIL) SHARES WITH THE SUPREME, IN THE GOVERNMENT OF THE UNIVERSE ; nor do the SCRIPTURES, carefully *studied* and rightly *understood*, authorize any such *unphilosophical* and *mischievous* opinion !!!”

I read with surprise, and amazement, such extreme *idleness of assertion* throughout, couched in so short and pregnant a paragraph ; not only quoted, but quoted with applause, in that widely circulated REVIEW, the MONTHLY, in the following terms :—publishing such a sequel and enlargement of *Buonaparte's Manifesto*, throughout the *literary* world :

——“ We confess ourselves *more inclined* to adopt Mr. *Belsham's* notions concerning THE DEVIL, than those of Mr. *Wilberforce* ; (in his Review of *Wilberforce*.) The former has so *neatly* expressed *our own ideas* on the subject, that we *cannot do better* than employ his words.”—Then follows the preceding extract.

Whatever be the respective merits or demerits of the works referred to, I know not, as they have not reached me yet (*December 1798.*) Nor should I, as an INSPECTOR OF LITERATURE, have dragged forward into public light and reprehension, the puny writer of such indefensible positions, on *rational, philosophical* and *scriptural* grounds, had not the officious sedulity of his *reviewing* friends obtruded them on the Public, and given currency to opinions so idle and so noxious, by *their* unconditional adoption thereof.

I am no friend to *methodisms* of any kind, (or *new modellings* of Scripture,) licensed or unlicensed, as every page of this work may evince ; and therefore, while I reprobate these of Mr. *Bellsham*, I do not vindicate those of Mr. *Wilberforce* :—but surely the latter are entitled to more lenity of censure, as proceeding from “an honest and good,” a pious and patriotic *heart*, though not perhaps a perfectly clear and well-informed *head*, versed in the scientific

entific study of the Scriptures, so essential to constitute a *critical* divine; and whatever may be *Belsham's* merits as a *political* writer, (with which I am unacquainted,) I am thoroughly satisfied of his demerits as a *divine*—and descry somewhat of the *gall of bitterness*, of overweening fondness for *paradox*, and of gross violation of *historical* truth, even in these short extracts.

But to proceed to the positions themselves:—

1. That JESUS CHRIST and his *Apostles* did *not* tamely acquiesce in the “*mythology*, fabulous *philosophy*, or religious *prejudices* and *popular opinions*,” of the age,—is evident from the whole tenor of the *New Testament*, and the “*unaccommodating*” spirit of CHRISTIANITY, as acknowledged by its opponents, provoking all that frequency of “*persecution* for conscience sake,” in ancient and modern times.—In addition to the foregoing severe reprehensions of *The Baptist* and of JESUS CHRIST, against the Jewish *philosophizing* sects, I shall



shall state the earnest and anxious admonitions of *Paul* to his favourite pupils *Timothy* and *Titus*, against the Oriental and Grecian Philosophism ;—which it is “ strange ” how *Belfham*, “ passing strange ” how his *Reviewers*, could overlook or forget :

“ O *Timothy* ! Guard the [precious] deposit [of HOLY SCRIPTURE] entrusted to thy charge ; avoiding, the profane empty *verbiage*, and *paradoxes* of the falsely denominated *knowledge* ; which some professing, have *erred* respecting THE FAITH.—Suggest these, *thoroughly witnessing* before THE LORD ; not to *dispute about words*, as tending to no profit, but rather to the subversion of the hearers ; strive to render thyself approved to GOD, as a labourer *unabashed*, *rightly distinguishing* the ORACLE OF THE TRUTH : but the profane and empty *verbiage* shun, because it will proceed still further in impiety ; for, their *discourse* will corrode like a *gangrene*.” —

“ [O *Titus* !] Foolish *disquisitions*, and  
genealogies

*genealogies* [of the Gods], and *disputations* and *controversies* about *the Law* [and the *Gospel*] shun; for they are unprofitable and vain."

2. JESUS CHRIST and *his Apostles* do "positively affirm" and authoritatively teach the *existence* and *agency* of an EVIL SPIRIT, called in the *Old Testament* SATAN (*e*) ("the adversary"), and over all

(*e*) With the usual idleness and hardness of assertion which is the characteristic of the modern *philosophizing* schools, *Paine* declares, (vouching *Belsbam's* :)—

1. "The *character* represented under the name of SATAN does not correspond to any *Hebrew* idea.—

2. "In the [spurious] book of *Job*, is the *first* and *only time* this name is mentioned in the *Bible*;"—

strangely overlooking *Pf.* cix. 6. 1 *Chron.* xxi. 1. and *Zecbariah* iii. 1—2, exactly harmonizing both in name

and *character*, with the Introduction of the most ancient Poem in the world—for such is *Job's*—the most sublime and beautiful also, but the most difficult—and the most fully *authenticated*, by the numberless quotations therefrom, in the *Old and New Testaments*.—

To the *existence* and *character* of *Job* himself, (who was cotemporary with *Abraham's* grandfather, *Nabor*,) Scripture bears the most honourable testimony, *Ezek.* xiv. 20. *James* v. 11.

the

the East at the present day SATHAN or SHEITAN, from the patriarchal age of *Job*, from the age of *David*, before the *Babylonish* captivity, and from the age of *Zechariah* after :—and in numberless passages of the *New* ; where it is rendered ὁ πονηρὸς, “ THE WICKED,” by way of bad eminence ; and ὁ ἀντίδικος, “ THE ADVERSARY,” and represented as synonymous with ὁ Διαβολὸς, THE DEVIL, or the [false] *accuser* and “ *calumniator* of the brethren ;” — ὁ ψευδῆς καὶ ὁ πατήρ [τῆς ψευδῆς] “ *the liar, and the father of the lie* ” (or grand *apostacy*) — ἀνθρωποκτόνον ἀπ’ ἀρχῆς, “ *a murderer of mankind from the first* :”—and whose titles are thus summed up from the *whole Bible*, by *John*, *Rev.* xii. 9.—“ *The Great Dragon, the Old Serpent, called the Devil and Satan, deceiving the whole habitable [world]* ”. Compare *Matt.* vi. 13. and xiii, 9. with *Mark* iv. 15. and *Luke* viii. 12. and *Gen.* iii. 1. and *2 Cor.* xi. 3.

3. They expressly establish the *popular* belief of the “ *existence and agency* ” of that



that "*evil spirit*," whom the Jews (*f*) styled BEELZEBUL; signifying "*master of the celestial habitation*"—{for *zabul* denotes the "*habitation*" or mansions of "*the Sun and Moon*" in particular, those prime objects of heathen idolatry—*Habak. iii. 11.*) corresponding to BEELSA-MEN, among the *Syrians*, signifying "*master of the heavens*;"—and which titles *Paul* has so accurately and admirably rendered

(*f*) BEELZEBUL, is usually derived from *Baal* or *Beel*, "*master*," and the Rabbinical or Chaldaic *zabal*, signifying "*dung*"—as if it were a contemptuous epithet. But is it likely that the *Pharisees*, who admitted the reality of *demoniacal* possessions, and dreaded the power of the "*Ruler of the aerial jurisdiction*," would have so provoked his vengeance, upon their own principles?—Especially, when we are told, "that on the day of expiation they offered a goat to *Sammael* or *Satan*, that he might not accuse them of their crimes before God, because they believed him to have the power of doing it;—and this, after their return from the *Babylonish* captivity; when they are generally, [but mistakenly,] supposed to have been entirely cured of their fondness for idolatry." See *Farmar* on *Miracles*, and the *authorities* he cites, p. 102.—And

*Farmar*

rendered—*Ephes.* ii. 2.—τον ἀρχοντα της  
ἐξουσίας τῆς αἰσῶς—“*the Ruler of the juris-*  
*diction of the air,*” (or *atmosphere,*)—cor-  
responding to the Grecian and Roman  
Jove—“*of the spirit,* now operating in  
the sons of *disobedience,*” whom the  
Apostle expressly styles, *2 Cor.* iv. 4.—  
ὁ Θεὸς τῆς αἰῶνος τῆς τῆς, “*THE GOD OF THIS*  
*AGE,*” (or *dispensation,*)—“*who blinded*  
*the understandings of the unbelievers,* that  
*the illumination of the Gospel of the glo-*  
*rified JESUS CHRIST,* (who is an *IMAGE*

*Farmar* is a voucher of authority among the *Uni-*  
*tarrians.*

*Beelzebub* is incorrectly substituted for *Beelzebub*, in  
the common editions, and versions of *Matt.* x. 25.—  
and should be rectified, not only from the best MSS,  
but also from the context, xii. 24. and parallel passages.  
It signifies “*Master of the hornet*” or “*deadly fly,*”  
*Eccles.* x. 1.—“*the Abyssinian dog-fly,*” *Isa.* vii. 18.  
as *zebub* is plainly understood.—This was an inferior  
*dæmon*, or intelligence of the Starry host—*Sirius*, or  
intelligence of the *Dog-star*, in whose sultry season, of  
the *Dog-days*, the *hornet* or *gad-fly* rages most vio-  
lently.—His Oracle was at *Ekron*, *2 Kings* i. 1.—  
Hence one of the epithets of the Grecian *Jove*—  
ἀπομυιος, “*averted of flies.*”

OF THE DEITY,) might not shine upon them ;"—in perfect unison with the express declarations of our LORD, styling *Satan*, ὁ ἀρχὼν τοῦ κόσμου τούτου, "*the Ruler of this world*," *John* xii. 31. and xiv. 30. as exercising a *powerful* sway therein. And to the officers sent to apprehend Him, he declared, *Luke* xxii. 53. "This is *your hour*, and THE ~~AUTHORITY~~ OF THE DARKNESS."

jurisdiction

The intimate connexion between *Oriental* and *Grecian demonology*, is unfolded, by *John*, *Rev.* ix. 11. in the *mystical* name of "*the Angel of the abyss*;" which in *Hebrew*, was *Ab-addōn*, (or *Aub-adōn*, signifying "*Lord of destruction*;" ) but in *Greek*, βασιλεὺς-ἀπολλύων — "*Destroying King*."—And this admirably corresponds with the Intelligence residing in the *Sun*, according to *Grecian* mythology, styled Ἀναξ Ἀπολλων, in their oldest poets, *Homer* and *Archilochus* ; whom the latter thus describes :

Ἀναξ Ἀπολλων, καὶ σὺ τῆς μὲν αἰτίας  
Πημαίνε, καὶ σφας ὄλλυ, ὥσπερ ὄλλυεις.

" *King*



“ *King Apollo!* Persecute thou the guilty,  
And *destroy* them, as thou *destroyest*.”

And to establish the Evangelist's interpretation beyond a doubt, *Euripides* thus introduces *Phaethon*, complaining :

Ω χρυσοφειγγες Ἥλι, ὡς μ' ἀπώλεσας ;  
Ὅθεν Σ' Ἀπολλων, εμφανως κλησεί βροτος.

“ O golden-torched GOD, how hast thou *destroyed* me?  
Whence THEE, *Apollo* (*destroying*) mortals plainly  
call.” —

The general title of the *Sun*, varying in the different dialects of Greece, Αελ-ι☉, Ηελ-ι☉, and Ἥλ-ι☉, is plainly derived from the Hebrew *ÆL*, signifying in the abstract, “ *power*,” whether beneficent or destructive;—as in *Laban's* threat to *Jacob* —“ It is in *the power* of mine hand to do you *hurt*,” (L'æl), *Gen.* xxxi. 29. ; and in the concrete sense, “ *powerful*.”

4. “ *Happily* ” for mankind, this universal persuasion of the “ *existence* ” and “ *agency* ” of a powerful wicked spirit, has been clearly *revealed* in THE BIBLE, to forewarn them of their danger; permitted

mitted, under the controul of THE SUPREME BEING, to *try* and to *tempt* the sons of men—"to *sift* them as *wheat*," as our Lord informed the over-confident *Peter*, *Luke* xxii. 31.; who has in kindness taught his disciples—"to *watch* and *pray* that they enter not into *temptation*" through their own self-sufficiency—that our HEAVENLY FATHER would not "bring us into *trial*, but deliver us from *the wicked*."—And surely, if the righteous *JOB*—if *ABRAHAM*, "*the friend of God*"—if *JESUS CHRIST*, "*the Son of his love*"—were brought into *trial*, for the glorious proof and test of their exemplary *faith* and *resignation*—under which they rose "*more than conquerors*"—what "fear and trembling," yet what thankfulness and gratitude should the amazing discovery of our danger and of the means of deliverance work in every thoughtful mind!—If it be alarming to know, that "*Great is He* [presiding] in the (*Infidel*) World"—how comfortable is it to learn,

E

that

that "GREATER IS HE [presiding] in us" believers!

"Count it all joy, my brethren, when ye shall be involved in various trials (*πειρασμοις*), knowing that the proving of your faith worketh patience." James i. 2.

The word *πειρασμοις* ambiguously denotes "trial" in general, both in a good and bad sense; under which we may rise victorious, with God's help; as distinguishable from "temptation," under which we fall and sink. Here, it is evidently used in the good sense; as chiefly throughout the *New Testament*. And the verb *πειρασμαι* is also ambiguous; but plainly used in a bad sense, in that excellent vindication of the DIVINE GOODNESS, from being the Author of *Temptation*, and most truly philosophical description of its *rise* and *progress*; furnished by the same Apostle, in the sequel of his admirable *Epistle*, i. 13.

—"Let no one when tempted (*πειρασμενος*) say—"I am tempted from God;"—for THE DEITY is untempted by evils,  
and



and tempteth no one HIMSELF : But every person is tempted [“ by the craft and subtilty of the *Devil* or *Man* working against us” — *Liturgy*] when *drawn out*, and *hooked* by means of his own *appetite* ; then, the Appetite conceiving, engendereth *Sin* ; and the *Sin*, when perfected, bringeth forth *Death*.”—And Heathen philosophy asks :

—“ *An sua cuique Deus, sit dira cupido ?* ”

—“ *Trahit sua quemque voluptas.* ”—

in perfect conformity with Scripture.

But the finest comment ever furnished perhaps thereon—is by “ *NATURE’s Scribe*, dipping his pen in *Mind* ”—in *Shakespeare’s* inimitable soliloquy of an hypocritical and libidinous Judge, when *caught* by the charms of a fair and lovely, a virtuous and affectionate maiden, supplicating for an offending brother’s life :

“ *O CUNNING ENEMY!* that, to catch a saint,

With saints dost bait thy hook : Most dangerous

Is that temptation, that doth goad us on

To sin, in loving VIRTUE ! ”——

—“ *Hooking both right and wrong to THE APPETITE,  
To follow as it draws !* ” — *Measure for Measure.*

Here THE DEVIL is represented as a wily *fisher of men*, drawing them out of their proper *element*—as *Sons of God*, walking in the paths of religion and virtue—to plunge them into the abyfs of impiety and vice.—And to counteract his wiles, our SAVIOUR was pleased to make his APOSTLES, “ *fishers of men* ” also—in a righteous cause. Let not *Belsham*, or his *Reviewers*, despise or methodize their *philosophical* and *wholesome* admonitions ; by substituting “ *darkness for light, and light for darkness ; bitter for sweet, and sweet for bitter* ” — “ *wise in their own eyes, and prudent in their own sight* ” — “ *darkening counsel by words without knowledge* : ” — aware of the tremendous *woes* denounced on such.—Let them listen to the impressive rebuke of our LORD, to the *Jewish Doctors*, when they had rejected the evidence of one of his most appropriate *miracles*, as the SHILOH, (the APOSTLE,) wrought at the Pool of SILOAM—(signifying

fyng SENT) in conferring fight on a man 40 years old, *blind from his birth*—after the fullest attestation of the miracle, by the *man* himself and his parents—whom “they *excommunicated*” for presuming “to *teach them*” — for asserting the DIVINE MISSION of his DELIVERER,—“If THIS person were not FROM GOD, He would not be able to do *any*” miracle.

——“For *judicial trial* (*xpua*) *am I come into this world; that the UNSEEING might see, and the SEEING become blind.* Then some of the *Pharisees*, who were in company with him, heard this and said unto Him—*Are we also blind?*—JESUS said unto them:—*If ye were blind [naturally], ye would have no SIN; but now ye say, we see: [spiritually:] your sin therefore remaineth.*”

How pointedly applicable is this to all *Illuminists*—those *minute* and *purblind* philosophers, to whom “GOD gave talents, but the Devil the application!”—such rare talents as were abused by *Voltaire, Rousseau, D'Alembert, Diderot, Frederick* of



Prussia, Condorcet, Mirabeau, Hume, Gibbon, Volney, Weishaupt, Wieland, Paine and Walcot! &c.

How little then is to be expected from the mere "*course of time*," and the growing good sense of the world, when such horrid blasphemies are not only tolerated but applauded at the end of the eighteenth century—when one of the first literary corps, (unquestionably, in GREAT BRITAIN, and perhaps in EUROPE, will venture to sanction such!—against THE BELOVED, THE ONLY GENUINE, SON OF GOD—who "*was born unto us WISDOM FROM GOD, and ~~JUSTIFICATION~~, and REDEMPTION and sanctification*"—and "*to whom was given ALL AUTHORITY in Heaven and upon Earth*"—JESUS CHRIST OUR LORD, or Spiritual Sovereign: For,

5. The fatal hypothesis of the non-existence and agency of a dreadfully powerful wicked Spirit; and of a MIGHTY "DELIVERER," (~~God~~) expected from the earliest ages, and longed for as "*the Delight of all Nations*;" and destined from the

Righteousness

(Jesus)

the Fall—"to crush the Serpent's head"—or in God's own good time, to abolish the sway of the *Grand Adversary* of mankind—annihilates the whole mysterious doctrines of the *Fall* and *Redemption* of mankind; an allegorical *temptation* and *fall* of our first parents, and of too many of their posterity, requiring only an allegorical *recovery*, by the *expiatory* sacrifice of the spotless LAMB OF GOD *that taketh away the sins of the* [repentant and reformed] *world.*"—And this was the dreadful delusion of the earliest *Heretics*,—the *Gnostics* and the *Manicheans*;—as may be seen in *Lardner*—that candid, unassuming, and laborious collector of the historical evidences of the *authenticity* and *credibility* of HOLY WRIT—but by no means "*Prince of modern divines.*"—Witness his crude argument on the *Logos*; turning on the old *sceptical* objection:—"How can *such things* be?"—namely, the *divine nature* and *mission* of JESUS CHRIST—for want of distinguishing between matters

“*above* reason” to comprehend or fully conceive; and “*contrary* to reason.”

And perhaps, one of the deepest devices of the TEMPTER—THE DECEIVER of the world — is to ridicule or allegorize his own “*existence* and *agency*,” in order the more effectually to put mankind off their guard against his fatal delusions, by engendering a false security in his unsuspecting prey, and an overweening confidence in their own strength.

The dangers of our *spiritual* warfare are thus expressed with great energy and earnestness in the following awakening passage, of our great mystagogue, the Apostle of the Gentiles. *Ephes.* vi. 11.

“Put on the divine panoply, to enable you to withstand the *methodisms* of the Devil. (g) For our struggle is not with flesh and blood [i. e. *mortal* foes only], but with

(g) Στῆναι πρὸς τὰς μεθοδεῖας τοῦ Διαβόλου.—This important but difficult phrase is equivalent to πρὸς τὴν μεθοδεῖαν τοῦ πλάνου—“the *methodism* of THE IMPOSTURE,” *Ephes.* iv. 14. or the *artful method* of obstructing the progress of CHRISTIANITY, as taught by



with the principalities, with the authorities, with the worldly rulers of the darkness of this age, with *the spirits of wickedness among the celestials.*"

And the following is the Apostle's highly figurative description of the *divine panoply*, which he elsewhere styles "*the armour of the light*:"

—"Stand

by the *Apostles*—*ἀληθευοντες εν αγαπη*—"telling truth in charity" or Christian love;—in endeavouring to *methodize*, or explain away, *the mysteries* of the Gospel.—According to the admirable comment of the apostolical Father, *Polycarp*—the disciple of *John* the Evangelist:—

Πας γαρ ὃς ἀν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθεναι, Ἀντιχριστὸς ἐστὶ·

Καὶ ὃς ἀν μὴ ὁμολογῇ τὸ μαρτυρίον τῆ σταυροῦ, ἐκ τῆ Διαβολῆς ἐστὶ·

Καὶ ὃς ἀν μεθοδεύῃ τὰ λόγια τῆ Κυρίου, πρὸς τὰς ἰδίας ἐπιθυμίας, λέγει μὴτε ἀναστῆναι εἶναι, μὴτε κρίσιν, ἢ τὸ πρῶτον ἐστὶ τῆ Σατανᾶ.

"For every one, that doth not confess that *JESUS. CHRIST* hath come *in flesh*, is *antichrislian* :

"And whoever doth not confess the *martyrdom of the Cross*, is of *the Devil* :

"And whosoever *methodizes the oracles of THE LORD*, according to *private fancies* ; and says, that there

——“ Stand therefore, having your loins girt with the *belt of veracity*, and having put on the *breast-plate of righteousness*, and having your feet shod with the *preparation* (or sandals) of the *gospel of peace*; above all, taking the *shield of faith*, whereby ye will be enabled to quench the *fiery darts of the wicked*. And take the *helmet of salvation*, and the *sword of the Spirit*, which is *God's oracle*. At every season, *praying in spirit*, with all manner there is neither *resurrection* nor *judgment*—this is *Satan's first-born*.”

Priestley, to whom I am indebted for this most important extract—*History of Opinions*, &c. vol. i. p. 203. —overturning his whole system of the *simple* humanity of JESUS CHRIST—renders the important passage :—*ὁς ἀν μεθοδεύη τὰ λόγια τῆς Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας*,—“ *whosoever perverts the oracles of GOD to his own lusts or interests*”—which is tantamount. Such a high Unitarian authority, is surely indisputable, by *Belsbam* and his *Reviewers*. “ *Let us therefore*,”—proceeding with Priestley's Translation—“ *leaving the vanity of [the] many, and their false doctrines—[and his own, among the rest,]—return to THE WORD [THE ORACLE]* that was delivered from the beginning.”

p. 196.

of

of prayer and supplication, and *watching* thereunto in all perseverance."

And perhaps a more striking *Unitarian methodism* can scarcely be adduced, than in *Wakefield's* translation of the foregoing most awakening and alarming paragraph, to all that are not. "*high-minded, but fear.*" *Ephes. vi. 11.*

"Put upon you the whole armour of God, that ye may be able to stand against *the devices of the accuser*. For we not *only* have to wrestle against flesh and blood, but against the authority, against the powers, against the rulers of this dark age; against *the wickedness of spiritual [men] in [a] heavenly [dispensation]!!!*"

Here "*the Devil*" is degraded into a mere *mortal accuser*!—and, by the most licentious parody, "*the spirits of wickedness,*" (or *wicked spirits,*) "*among the celestial*" [beings], into *spiritual [men]* in [a] heavenly [dispensation]—i. e. the dignified *Prelates* of the *Established Church*!—although the Apostle plainly contrasts *corporal* with *spiritual* enemies,

And



And in perfect unison with *Wakefield*, in the present instance, both *Belsham* and the M. R. drag forward, on the foreground, that respectable biblical scholar, Archbishop *Newcome*—to be an aider and abettor of such startling doctrines, subversive of that *established FAITH*; which it is his bounden duty, and has been long his studious endeavour, to maintain: the former, assuming as a motto, to his “Review of *Wilberforce* ;” the latter, beginning the article of *Belsham*’s Review with the following judicious and liberal principle, as stated by his Grace :

“CHRISTIANITY can never have its *free course* among men of improved understandings, and even among rational creatures in general, while *gross misrepresentations* of it are substituted in the place of the *simple and perfect* original.”

But if—“*cordially* subscribing to this opinion”—“and *adhering* to this principle”—how could the M. R. adopt *Mr. Belsham*’s notions concerning the *Devil*—and his manifesto against *JESUS CHRIST!!!*

CHRIST !!!—the *grossest misrepresentations* of Christianity, that ever were fabricated ; —in the opinion of a *sober-minded* friend of religion and virtue, and a lover of *sacred literature*, now humbly endeavouring “ to promote its *free course* among men of *improved* understandings ”—to whom this work is peculiarly addressed ; but most earnestly deprecating the *uncontrouled* course of what is now attempted to be imposed on the world, instead of “ *the fair face and lovely form* ” of native *Christianity*—as she came from the hands of the great AUTHOR AND FINISHER OF OUR FAITH, and his *inspired Evangelists* and *Apostles* ;—who, “ *if discernible by mortal eyes, would excite Loves of herself incredible* :—being the prototype of that “ WISDOM,” which even a Heathen philosopher, Cicero, “ *saw and admired* ;”—and from which the spurious *Christianity* of modern philosophism—or the GODDESS OF REASON—differs as widely, as ERROR from TRUTH, as DISGUISE from BEAUTY :

“ TRUTH

"TRUTH and BEAUTY are in this alike;  
 The nicest survey sets them both off to advantage;  
 Whilst the false lustre of ERROR and DISGUISE,  
 Cannot bear being reviewed, or too closely inspected."

*Berkeley's Essays.*

And among the most alarming *signs of the latter times* or ages, during the Christian dispensation—are *false prophets* or *false teachers*—who "come in *sheep's* cloathing, but inwardly are ravening "*wolves*"—"not sparing the flock."—And it is truly remarkable, that our Lord, in his confidential warning to his Disciples, on Tuesday in Passion-Week, of the signs of the *destruction of Jerusalem*, or of his coming in judgment on the Jewish nation, specifies "*false Christs* and *false Prophets*"—as "the first beginnings of sorrows." *Matt. xxiv. 4—8.* And which were accordingly realized in several impostors who arose, *Simon Magus, Acts viii. 10. &c.* down to *Barchochab, (the Son of a Star, from Balaam's prophecy, Numb. xxiv. 17.* as he was styled by his deluded followers,) shortly before the



the total demolition of Jerusalem and desolation of Judea by *Adrian*. And again, before his coming in judgment on the *Christian* world “ suddenly,” *Matt.* xxiv. 24 — 28. he again specifies “ *false Christs and false Prophets.*”—And perhaps the reveries of a crazy *Brothers*, and the *false teachers*, abounding every where—might mark the beginnings of sorrows to *Christendom* likewise, during “ that period of *tribulation*,” predicted to last for 1260 prophetic days or years, from the establishments of the *Papal* and *Mahometan* impostures in the Western and Eastern World, afflicting and persecuting “ the two faithful witnesses ”—or *remnant* that is left of the primitive *Patriarchal* (including the *Mosaical*) and the primitive *Apostolical* Churches; reckoning from A. D. 620 to A. D. 1880, according to the conjecture attempted to be supported in the first note (*a*) of this Number; and comprising, perhaps, the *three woes* predicted “ to the *inhabiters of the earth*” during the sounding of the *fifth* and *sixth* trumpets,

trumpets, *Rev.* viii. 13. as detailed in the *ninth* and *eleventh* chapters of that most mysterious and obscure prophecy.—When perhaps the *last woe*, alas! is “*coming quickly*” in this ominous year 1798, marked by the downfall of the *Papacy* and the public apostasy from Christianity of “*the great nation*” of *France!!!*—And which woe, with trembling awe, I conjecture, will last till the sounding of the *seventh* trumpet, by “*the mighty Angel, clothed with a cloud, and a rainbow on his head, whose face is as the sun, and his feet as pillars of fire,*” *Rev.* x. 1.; so highly descriptive of JESUS CHRIST at his second *appearance in glory*, *Matt.* xxiv. 29—31. to establish the kingdom of the God of Heaven upon earth—among all peoples and tongues and nations and languages. Compare *Dan.* vii. 13—14. and *Rev.* xi. 15. where they are styled “the kingdoms of THE LORD and of HIS CHRIST.” At that awful period may be expected to take place the “*restitution of all things*” foretold by the mouth of  
 God’s

God's holy prophets, from the beginning," *Acts* iii. 21.—And "*the resurrection of the just,*" or the "*first resurrection*"—at "*the regeneration,*" when the Son of Man shall sit on the throne of his glory, and his *Apostles* on twelve thrones, "judging the twelve tribes of *the Israel* [of God]:"—And the commencement of that long and glorious period of 1000 prophetic years, during which the Kingdom of God is to prevail "*on Earth,* as it does in *Heaven.*"—And then "*at the end of time*"—to be translated into *eternity*.—"When the SON OF GOD shall deliver up his *fiduciary* and *preparatory* kingdom or government to GOD THE FATHER; after he shall have abolished all principality and all authority and power, adverse to holiness—then shall THE SON *also himself be subjected to HIM, who subjected unto Him the universe,* that the DEITY might be THE ALL IN ALL;"—when all rational beings are rendered capable, by a train of progressive improvement, from *strength to strength,* from *glory to glory,* of becoming the im-



mediate subjects of THE LORD GOD OMNIPOTENT, and of approximating, throughout all eternity, towards the inexhaustible source of all GOOD—the unattainable standard of all PERFECTION!!!

Such are the awful views of futurity; such the stupendous outline of the Divine dispensations, revealed in the *Providential History of Mankind*—the highest of all classics, the noblest, the most authentic, and the most instructive of all histories, but the most difficult, fully to comprehend,  
THE BIBLE.

Whosoever therefore denies the delegated sovereignty of JESUS CHRIST, as “a sharer with THE SUPREME in the government of the Universe,” like *Belsham*,—as THE SON OF GOD, and “Associate of his kingdom,” like *Buonaparte*,—“hath made GOD himself” (in the energetic language of Holy Writ) a *liar*; disbelieving the testimony which THE DEITY hath testified concerning “HIS SON.”—“Who is the *liar*? except he who denieth that JESUS is THE CHRIST.—This is

*the Antichrist*, denying THE FATHER and THE SON !!!” Compare, in the originals, *Luke* xiv. 14, *Matt.* xxiv. 31, *1 Cor.* xv. 23, *Rev.* xx. 5, *Matt.* xix. 28, *1 John* ii. 22, and v. 10.

6 | Listen, ye apostates, to the solemn declaration of the Son of God, at his *second passover*, to the unbelieving and persecuting Jews, who sought to kill him, “because he called THE DEITY, *ἰδιον πάτερ* —“ HIS PECULIAR FATHER.” *John* v. 18—29.

“Verily, verily, I say unto you, THE SON cannot do any thing of himself, except what He observeth THE FATHER doing; for whatsoever THAT doeth, these also THE SON likewise doeth. For THE FATHER loveth THE SON, and sheweth unto him all things whatsoever Himself doeth; and will shew him *greater* works than these, that ye [unbelievers] might wonder :

“For as THE FATHER raiseth and quickeneth the dead, even so THE SON quickeneth whom he willeth. Neither

doth THE FATHER judge any, but hath given *the whole judgment* to THE SON; that ALL SHOULD HONOUR THE SON, ACCORDING AS THEY HONOUR THE FATHER: whosoever HONoureth NOT THE SON, HONoureth NOT THE FATHER, WHO SENT HIM."

"Verily, verily, I say unto you, that whosoever *heareth my discourse*, and believeth on HIM who sent me, hath life eternal, and is not to come into judgment, but *hath migrated* (h) (*μεταβέβηκεν*) from death to life."

"Verily,

(h) The following analogies from *Ancient Philosophy* cannot be unacceptable to the Classical reader, and *Christian philosopher*.

I. "Neque enim assentior iis qui hæc nuper differere cœperunt, (Lucretius, &c.) 'Cum corporibus animis simul interire;' et 'omnia morte deliri.'"—CICERO, *de Amicitia*.

—"PHILOSOPHIA vero, omnium mater artium, quid sit aliud, nisi ut Plato ait—'donum'—ut ego—'Inventum DEORUM'—Ergo animus, ut ego dico, divinus est; ut Euripides audet dicere, Deus"—

M. "Video te *alta spectare*, et velle in cælum *migrare*."

A. "Spero



"Verily, verily, I say unto you, that the hour is coming, and *is now at hand*, (k) when *the [righteous]* dead shall hear the voice of the SON of GOD; and *they* that

A. "Spero fore ut contingat id nobis."—CICERO. *Tusculan.* l. 25.

212. ΑΦ' εαυτοῦ μεταβαίνει, ὡς εἰκὼν πρὸς ἀρχέτυπον, τέλος ἔχων τῆς πορείας.

"From himself *he migrates*, as an image to its archetype, arriving at the end of the passage."

Plotinus. *Enniad.*

And this *Platonic* philosopher, by a still bolder imagery, describes this *migration* of the souls of "godlike men"—ΦΥΓΗ ΜΟΝΟΤ ΠΡΟΣ ΜΟΝΟΝ, "A FLIGHT OF SINGLE TO SINGLE."

(k) Equally desirous to *inspect* and detect the *methodisms* of the *Orthodox*, as well as of the *Heterodox*; and this not being a season of ceremony, I cannot let pass a *methodism* of considerable magnitude, though patronized by a respectable *biblical* scholar, Archbishop *Newcome*; who, contrary to the whole tenor of *Scripture*, in my humble apprehension, limits (with *Hammond*) the signs of our Lord's *παρουσία*, or "*presence*," in that most important but most abstruse chapter, *Matt.* xxiv. 3. "to the destruction of the *Jewish* *Polity*;"—"disagreeing also from that very superior writer," *Taylor* (the author of *Ben Mordecai's Letters*),

that hear shall live; [at the first resurrection, or resurrection of the just.]—For as THE FATHER HATH LIFE IN HIMSELF, so gave He also to THE SON TO HAVE LIFE IN HIMSELF; and gave him AUTHORITY also to exercise judgment, because HE IS SON OF MAN.”

“Wonder not at this: for the hour is coming, in which *all* that are in the sepulchres shall hear his voice, [at the second,

in his *Thoughts on the Grand Apostacy*, p. 50—56, 170—181.; and from his excellent commentator, *King's Morfels of Criticism*, sect. 6. p. 247—331. whose work was published in 1788, before his Grace's second edition of *Observations on our Lord's Conduct*, &c. 1795. *Johnson*, 8vo. p. 277, Note:—but which he does not appear to have seen.

The enquiry of our Lord's confidential disciples, *Peter and James, John and Andrew*, in private, plainly relates to his last public discourse in the Temple, just before, and is threefold. *Matt.* xxiv. 3.

1. “*When shall these be?*”—meaning the woes threatened to that wicked and apostate generation, and the desolation of the Temple. *Matt.* xxiii. 36—38.

2. “*And what shall be the sign of thy presence?*”—when “*coming in the name of the Lord*”—as their “*BLESSED DELIVERER.*” *Matt.* xxiii. 39.

3. —“*And*

cond, or *general resurrection* of all mankind, *Matt.* xxiv. 36. and xxv. 31—46. *1 Cor.* xv. 24—26. *Rev.* xx. 11—15.] they that have done good, unto resurrection of life; and they that have done evil, unto resurrection of judgment.”

Thus, not only are “the POWER and GODHEAD” of THE FATHER communicated to THE SON, but even what is foolishly styled the *incommunicable* attribute of

3. —“*And of the consummation of the age,*” or *Christian* dispensation, at the end of the world, as plainly appears from the same phrase, *Matt.* xiii. 39. applied to the *general resurrection*, and xxviii. 20. compared with *Paul*, *1 Cor.* xv. 24.

And our Lord, under the first head, circumstantially details the signs of his coming in judgment, during the “*days of vengeance,*” 1. on the ~~apostate~~ *Jews*, *rebellious* and again, 2. on the apostate *Christian* world; both of which were to precede his appearance as the Son of Man, in power and great glory, coming in the clouds of Heaven, to raise the righteous dead at the first resurrection, *Matt.* xxiv. 30.; when the answer to the second enquiry commences—(compare *Mark* xiii. 26. and *Luke* xxi. 27. and our Lord’s own declaration to the Jewish Council, *Matt.* xxvi. 64.)—and seems to be continued throughout the remainder of the xxivth



OF SELF-EXISTENCE—TO HAVE LIFE IN HIMSELF!—as more explicitly taught by the GLORIFIED JESUS also; in the following most awful and awakening description: *Rev. i.*

“ I *John*, your brother and copartner in the tribulation and kingdom and endurance of JESUS CHRIST, happened to be in the isle called *Patmos* [an exile] for  
THE

chapter, and the xxvth to verse 31. when “ *all nations* ” shall be gathered before Him to the general judgment—and the answer to the third enquiry commences, which ends with the chapter.

The source of his Grace’s mistake seems to be his confounding, 1. our Lord’s “ *coming in his kingdom*,” *Matt. xvi. 28.* or “ *in power*,” to inflict vengeance on the apostate *Jewish* nation, (as explained by the event of *John*’s surviving the destruction of Jerusalem, in the parallel passage, *John xxi. 23.*)—with our Lord’s prediction in the preceding verse, *Matth. xvi. 27.* of his coming in his “ *FATHER’S glory*,” and “ *his own*,” at the resurrection of the just; and, 2. his confounding, *Luke xvii. 24—30*; “ *his day* ” or “ *the day when the Son of Man shall be revealed in glory*,” with the destruction of Jerusalem in “ *the days of vengeance*.”

“ *That day and hour*,” which, our Lord declares,  
was

THE ORACLE OF THE DEITY, for the  
witnessing of JESUS CHRIST.

“ I became *inspired* (*ἐν πνεύματι*) on the  
Lord's day : And I heard behind me, a  
voice, great as a trumpet's, saying :

“ *What thou observest, write in a small  
book, and send to the Seven Churches, at  
Ephesus, and at Smyrna, and at Pergamus,  
and at Thyatira, and at Sardis, and at  
Philadelphia, and at Laodicea.*”

“ And I turned involuntarily, to ob-

was known only to THE FATHER, *Matt. xxiv. 36.*  
plainly corresponds to “ the times and seasons of re-  
storing again the kingdom to Israel,” which THE FA-  
THER reserved in his own jurisdiction,” *Acts i. 6.*  
But “ all these woes,” denounced against the Jews,  
were to come to pass before the end of that generation.”  
*Matt. xxiv. 34.*

The blending of these two distant events with each  
other, throughout that momentous chapter, has occa-  
sioned all the difficulty.

And, now that this blemish is removed, I will not  
scruple to recommend Archbishop Newcome's *Observa-  
tions on our Lord's Conduct*, as a useful elementary  
work for biblical students, and one of “ the good”—  
that have issued from the press of *Johnson*—to atone for  
many “ bad and indifferent.”

serve the voice which spake with me: and when I had turned, I saw seven golden lamps, and amidst the seven lamps, like A SON OF MAN, enrobed down to the feet, and begirt about the paps with a golden girdle:—His head and his locks were white like wool, white as snow; and his eyes, as a flame of fire; and his feet like refined brass, glowing as in a furnace; and his voice as a voice of many waters: And he was holding in his right hand, seven stars; and out of his mouth, a sharp double-edged sword proceeding forth; and his visage, as the sun, shining in his power. And when I saw Him, I fell at his feet as dead. But *He laid his right hand upon me*, saying unto me:

Sawest,

“Be not affrighted: I AM THE FIRST AND THE LAST, AND THE LIVING, and BECAME DEAD: AND LO! I AM LIVING FOR EVERLASTING AGES; AND HOLD THE KEYS OF DEATH AND OF HADES: Write then, what thou seest, and what things are, and what things are to come to pass hereafter.”

How



How must the stoutest *infidel* be appalled, when he shall behold, arrayed in *all his terrors*, “THE RIGHTEOUS JUDGE OF ALL THE EARTH,”—here described in the most simple and artless, yet the most sublime and beautiful imagery—the most awful and awakening, yet the most mildly condescending form, to the enraptured disciple “*whom He loved!*”—and on whom He “*laid his right hand,*” as well to assure him of the *reality* of the vision, as to *encourage* him under such an insufferable blaze of glory—and to enable him to support it :—

——“to see and tell

Of things invisible to mortal sight.” *Milton.*

This was a glory, in distinctness and splendour, surpassing what He formerly shewed, as the TUTELAR GOD OF ISRAEL, to *Moses* and *Elijah*, the great founder and the great reformer of the *Levitical* Law, on Mount *Sinai*, and its other summit *Horeb*, as “THE ORACLE OF THE LORD,”—*Exod.* xxxiii. 18—23. *1 Kings* xix.

xix. 9—18. To the evangelical prophets *Isaiah* and *Daniel*—*Isa.* vi. 1. and *Dan.* x. 5—10.; where, in the latter instance, He appeared in the dress of the *Jewish High-Priest*, also, and “*a hand touched*” the highly-favoured *Daniel*—who experienced similar sensations with *John*—(that last and greatest *mystagogue* that ever wrote)—And at his *Transfiguration*, to the joint witnesses of the *Old* and *New* Covenants, the glorified *Moses* and *Elijah*; and his confidential apostles, *Peter*, *James* and *John*:—as recorded by the eye-witnesses *Peter* and *John*—*2 Pet.* i. 16—18. *John* i. 14.; and from them by the Evangelists, *Matt.* xvii. 1—9. *Mark* ix. 2—10. *Luke* ix. 28—36.

This is the sovereign arbiter of the destinies of mankind, whose first coming was in *humiliation*, but whose second coming (at the end of the grand prophetic period of 2300 days, *Dan.* viii. 14.) will be in *glory*; as He himself declared publicly on his iniquitous trial, when he announced to the whole *nation* his transcendent

dant dignity as THE SON OF GOD, as well as SON OF MAN, *Matt.* xxvi. 63—64. as he had done before in private to his disciples, *Matt.* xxiv. 30. And at his last manifestation to the beloved *John*, he declares to the *whole world*, *Rev.* xxii. 20. :

Ναι, ερχομαι (1) ταχυ.

“YEA, I AM TO COME QUICKLY.”

(1) In numberless passages of the *New Testament* the *present tense* is taken for the *inceptive future*—ερχομαι for μελλω ερχεσθαι, “*I am about to come.*”—Thus, in *Herod’s* enquiry from the General Jewish Synod, *Mattb.* ii. 4. Πη ο Χριστος γενναλαι; “*Where is the Christ to be born*”—according to prophesy?—Γενναλαι, as the accurate *Scott* remarks in his Notes, is put for μελλει γεννασθαι; and ο ερχομενος—the title of the MESSIAH or CHRIST, as well as of THE DEITY, is plainly put for ο μελλων ερχεσθαι, in *Rev.* i. 8. and iv. 8. and xi. 17.

Ο ων, και ο ην, και ο ερχομενος.

“WHO IS, AND WHO WAS, AND WHO IS TO COME.”

And in *Heb.* x. 37, quoting *Habak.* ii. 3.

Ετι γαρ μικρον οσον οσον, ο ερχομενος ηξει, και ο χρονει.

“For yet, in a very short time, HE WHO IS TO COME will arrive, and will not tarry.”

May



May the *remnant that is left*, of the "*faithful witnesses*," of the *Patriarchal* and *Evangelical* Churches, devoutly join with the great *mystagogue* :

ΑΜΗΝ. Ναὶ ἐρχε, Κύριε Ἰησοῦ!

"AMEN. YEA COME, LORD JESUS!"

7. The exercise of his *sovereignty*, even during his *terrestrial mission*—is noticed in sundry passages of Holy Writ.

1. He assumed the power of *forgiving sins*, as well as of *healing diseases*.—"And who can forgive sins, except THE DEITY only," or his *VICEGERENT*?—*Mark* ii. 7. —in whom "*HIS NAME* or authority was *intimately vested*," *Exod.* xxiii. 21. under the *Old Dispensation* or *Covenant*; and "*his NEW NAME*"—"THE NAME ABOVE EVERY NAME"—"*KING OF KINGS* AND *LORD OF LORDS*." *Philip.* ii. 9—11. *Rev.* xix. 16. under the *New*,—as "*THE MEDIATOR* of a *new* and *better covenant*," —God's last and best gift to mankind.

2. With what infinite address, at his first series of *trials*, "*immediately after*" the

the solemn commencement of his mission, at *Baptism*, did he refute, by clearer and plainer texts of Scripture, the *methodisms* of the TEMPTER—probably assuming the disguise of an “*Angel of light*,” 2 Cor. xiii. 15.;—as may be collected also from “the ministration of good *Angels* unto Him;”—when, by the act of a Sovereign, he not only detected, but banished from his presence, the *Tempter*—foiled and overcome at his own weapons:—

“*Avaunt, Satan!* &c. — when “*the Devil*,” we are told, “left him for a season.”

It is truly remarkable that the *trials* of our LORD—“the blessed *Seed of the Woman*, whose cause he came, in the fulness of prophetic time, to avenge—and the *temptations* of *Eve*, were similar in kind—intended to work on his *appetite*, his *vanity*, and his worldly *ambition*. ^^

3. Soon after, with what “*imperial brevity*” and commanding authority did he silence “the *impure spirit*, possessing a demoniac

^^ so expressively styled by the great *Mystagogue*  
 “The Lust of the Flesh, the Lust of the eye,  
and the pride of life”.

demoniac—divulging prematurely his high dignity and his own dread :

“ Ah ! what hast THOU to do with *us*, JESUS OF NAZARETH ?—Art thou come to *destroy us* ?—I know thee who thou art—THE HOLY [ONE] OF THE DEITY.” But Jesus chid him, saying :

*Φιμωθήτω, και εξελθε εξ αυτου.*

“ BE MUZZLED, AND COME OUT OF HIM ! ”

“ And *the impure spirit*, having torn him and cried with a loud voice, came out of him.”

“ And all were amazed, so that they [began] to debate with themselves, saying : *What is this ? what new doctrine is this ?—that he authoritatively ordereth even the impure spirits, and they obey him !*”—Mark i. 24.

Is it not extraordinary, that this *lunatic* or *madman*, according to the Unitarian Creed, should be so accurately informed of the *character* of JESUS CHRIST—and that “ the *wise* and *prudent* of the nation,” the *Scribes* and the *Pharisees*—as they deemed themselves,



themselves, should be blind thereto?—This surely is a *paradox*, more difficult of solution, and hard of digestion—than any *mystery* in the Gospels.

4. But the most astonishing display of it was furnished, soon after, when our Lord, in his first admirable parable of *the sower*, had warned the multitude in public, and explained to his disciples in private, the wiles of “*the Devil, Satan or the wicked,*” to take away the *good seed* sown in their hearts. (Compare the three Evangelists, *Matthew, Mark and Luke.*)—That same evening, in his passage across the Lake or Sea of *Galilee*, a storm was suddenly raised, while our LORD was asleep,—perhaps by the *Ruler of the ærial jurisdiction*—in revenge—the particulars of which are thus described by the accurate *Mark*, with a minuteness of detail, which is wanting in the more general relations of *Matthew* and *Luke*; and which only could have come from some spectator of the stupendous transaction—probably *Peter*, the intimate friend of *Mark*, iv. 35.

"In that day, when evening was come, Jesus saith unto them, *Let us cross over to the further side* [of the lake]; and having dismissed the multitude, they take him *as he was*, in the ship, and there were *other ships* in company: and there fell a great *gust* of wind; and the waves dashed into the ship, so that it was now filling. And he was himself in the stern, sleeping on the bolster. And they rouse him, and say unto him, *Master! carest thou not that we are perishing?* And when he was roused, he *chid the wind*, and he *bade the sea—*"

*Capitals*

"ΣΙΩΤΑ! ΠΕΦΩΜΕΝΟ!  
HUSH!—[Wind]; BE INSTANTLY MUZZLED!  
—[Sea]."

"And the wind was lulled, and there fell a great calm. And he said unto them:

*Why are ye so timorous?*

*How? Have ye not faith?*

And they were affrighted with great fright; and said to each other:—*Ah! who is this?—that even the wind and the sea obey him!!*"

In

In this most stupendous transaction of controuling the *elements* themselves, as the LORD OF NATURE—by two of the most authoritative words that ever were uttered since the formation of light :

IHI| AUR. “ BE LIGHT ! ”

and more highly figurative and appropriate, in the *chiding* of the wind, as the prime mover of the tempest, HUSH !—and the *bidding* of the sea, as only wrought upon, and therefore less culpable, BE MUZZLED—then *roaring* like a wild beast—and not only *muzzled* (φιμωθήν) as in the foregoing injunction to the *impure Spirit*—but BE INSTANTLY MUZZLED ; which is the peculiar import of the *present perfect* tense (πεφιμωσο) (*m*) as distinguished from the *aorist*, and so suitable to

(*m*) The signification of the first *aorist*, relates usually to *some past* time, to what happened *some time ago* ; but it is often used as *present*, (like ἡρᾶτον, φιμωθήν,) and also as *future*, with considerable latitude of meaning ; but the *present perfect* is *definite*, or limited to what has *just now* happened. This distinction is well illustrated by Demosthenes, *De Corona*, § 36.



to the emergency, when our LORD was roused from sleep, in indignation, at such a treacherous attempt to compass his destruction unawares; can we hesitate to conjecture, with all due diffidence and humility—that these words were addressed not to the *inanimate* elements themselves, but to the *impure spirits* of the *wind* and of the *waves*?—realizing that description of the *Psalmist*, cvii. 20—29.

He sent his ORACLE and *saved* them;

And rescued them from their destructions.—

He stilled the *tempest* into silence;

And their *waves* were mute!

Στεφανῶσάντων τοίνυν ἡμῶν ἐπε ἐπὶ τοῖς τοῖς, καὶ γραφῆτος  
Αριστοκῆς τὰς αὐλὰς συλλαβὰς ὡς περὶ οὐλοῦσι Κησιφῶν νῦν γε-  
γραφε :

“For these [services] therefore, ye then crownest me, when Aristonicus proposed the same decrees precisely, that Ctesiphon here, has now proposed.”

This apposite passage, distinguishing between *γραφῆτος* and *γεγραφε*, by the contrast of *τοῖς* and *νῦν*, exactly corresponds with *John's* use of these tenses, in *Pilate's* inscription on the Cross; xix. 19—22.—*Ἐγραψε δὲ καὶ τίλον ὁ Πιλάτος*—*Μη γραφε, Ὁ βασιλεὺς τῶν Ἰουδαίων*—*ὁ γεγραφα, γεγραφα*.

Surely,

Surely, in the corresponding language of *Lucian*, the scoffer, but the co-adjutor, unintentionally, of the teachers of the Gospel :

Οἱ δὲ ἐχθροὶ ἐφίμωντο.

“Moreover, his enemies were MUZZLED.”

And so may “the ministers and stewards of the divine mysteries”—to the end of time—

“Muzzled the ignorance of senseless men!”

1 Pet. ii. 15.

From the nice discrimination of tenses in these two last instances, I am strongly of opinion, that the *critically* accurate *Mark*, (as the closest inspection and comparison with the rest of the Gospels will find him,) has given us in both cases, the *original words* uttered by HIM who “*shake as never man shake*.” And *Galilee* abounded in *Hellenists* or *Grecizing Jews*—whence it was contemptuously styled “*Galilee of the Gentiles*.”—This seems to be confirmed by the *quickenings* words of command, in the *Syriac* language, soon after, recorded by *Mark* v. 41.

Ταλθα νεμι.

"DAMSEL ARISE!"

This gives an interest to the descriptions of the Evangelists, which if rendered through the mist of translation, must be weakened. And now, let any *classical* reader of taste, let any of *Shakespeare's* "black-letter dogs," compare this quelling of the storm by OUR LORD, with *Virgil's* admired description of *Neptune* allaying the tempest raised by *Æolus*—and how tame and paltry does the vague and unfinished threat of the *heathen* god appear! and its wretched falling off!

*Quos ego!—Sed præstat motos componere fluctus.*

This summary sketch, which could easily be dilated to a volume, (and may perhaps, at a more auspicious season,) may suffice to show, how "*unphilosophical*, and how *mischievous*, are the opinions" of Mr. *Belsham* concerning CHRIST and the Devil, both from "*Reason*, and *Scripture* carefully studied, and rightly understood."

Q. E. D.

The



The following *latitudinarian* positions of *Belsham*, appear to have startled his *Reviewers* themselves:

“ *We cannot refrain from noticing that among what will be deemed singular doctrines, and which must shock the minds of many serious Christians; our author contends, in several parts of these letters, that “ a SABBATH-day makes no part of CHRISTIANITY;” asserting that, “ to a TRUE CHRISTIAN, every day is a sabbath; every place, a temple; and every action of life, an act of devotion.”*

A *Sabbath-day*, or day of holy rest, consecrated unto THE LORD, THE GOD OF GODS—as the solemn and public test of the *allegiance* of all his *rational creatures*—was the uniform usage of the *Patriarchal Church* from time immemorial, and also of the *Jewish*, from its earliest institution on the model of the *Patriarchal*—a usage founded on the wisest *human policy*, as well as on the positive *law* of revelation. The profanation of the *Sabbath* therefore, or prostitution of it to *secular*

uses, was considered, from the primitive times, as an *overt act of high treason against the MAJESTY OF HEAVEN*:—thus, the observance of the *Sabbath* among the Israelites appears to have been an old, *established* usage, prior to the grant of the Law on Mount Sinai, *Exod.* xvi. 23. and its due observance miraculously provided for, in the desert—by a double supply of *manna* for the multitude on the preceding day. It was afterwards guarded by the *fourth* commandment; and a slight breach thereof, even “*gathering a few sticks,*” was punished with *death*, and that by the express command of the ORACLE, when consulted by *Moses*, in a case where the penalty had not been specified in the Divine code. *Numb.* xv. 35.

By the authority of Him, who was “*Lord even of the Sabbath,*” the primitive *Lord’s day*, which was *Saturday*, the last of the week in memorial of the *Creation* having been finished, when the AUTHOR OF NATURE *rested*, as it were, from his “*good good*” or excellent works,  
was

was transferred, under the Christian dispensation, to *Sunday*, the first day of the week, as a memorial of our Lord's resurrection, or commencement of the *New Creation* of the human race, on which "*life and incorruption*" were illustrated, by JESUS CHRIST "*the first fruits*"—the sample and the pledge of the re-union of the *souls* of the faithful to incorruptible *bodies*:—as so finely explained in that most sublime and mysterious chapter on the resurrection, 1 *Cor.* xv. containing a masterly and stupendous outline of the grand evidences and scheme of Christianity.

A *Sabbath*-day therefore constitutes an essential part of Christianity, both by positive command, and by all the ties of *private* gratitude and *public* thanksgiving,—“ for our *creation*, for our *preservation*, and for all the blessings of this life; but above all, for the inestimable love of our HEAVENLY FATHER, in the *redemption* of the world, by our LORD JESUS CHRIST; for the *means* of grace [by the inspiration  
and



and guidance of his HOLY SPIRIT], “and for the hope of glory,” [honour and immortality — reserved in the heavens for them that love God.]

Although, therefore, to a “*true Christian*,” living under an habitual sense of the Divine presence, “every day is a Sabbath,”—a portion of which he will devote to the duties of *private* devotion, and *public*, when occasion will serve—yet the *Lord’s day* is paramount to every other, and accordingly was sanctified by the undeviating usage of the Christian Church since the *resurrection*;—our Lord’s manifestations to his Apostles having been remarkably limited on many occasions to that day, on which they “*assembled together*,” for the purpose of Public Worship to the FATHER ALMIGHTY, and of celebrating *the Lord’s Supper*, according to his own express and dying injunction, signified by the act of “*breaking bread*”—to be celebrated “*often*”—thus “*shewing forth the Lord’s death until He come*”—surely not only until “the destruction of  
the

the *Jewish* polity"—(with Doctor Hammond and Archbishop Newcome)—but until his re-appearance "*in power and great glory*:"—an old patriarchal rite, even in Abraham's days, who was entertained with *bread and wine*, and solemnly blessed, by Melchizedek King of Salem, and Priest of THE MOST HIGH GOD"—whose *royal priesthood* was revived upon an extended and infinitely enlarged scale, by "the APOSTLE (SHILOH) and HIGH PRIEST of our profession"—JESUS CHRIST.

But the celebration of the Lord's Supper, alas! makes no part of Unitarian worship—and is too fatally and too generally neglected by professed Christians of the *Established Church*:—not considering that they thereby disclaim their *allegiance*, as his faithful subjects—and bar themselves from all legal right and title to the propitiatory "*Sacrifice* of the death of CHRIST, and to the *benefits* which we receive thereby."

That every place is also a temple, to the devout Christian, is true—but surely  
in

in a higher sense, *the sanctuary of the Lord*—where He is considered as more peculiarly present—where his *name*, as “*Our Father in the Heavens,*” is required to be “*hallowed*” in *joint* worship.—The *Temple of Solomon*, built by the Divine direction, was the wonder of the world ;—and even the magnificence of the *Ark* of the Covenant, and of the moveable *Tabernacle* in the wilderness, was considerable. — Our LORD himself frequented public worship in the Temple, and was solicitous to preserve it from profanation ;—and twice he cleared it from being “*a house of merchandize,*” and “*a den of thieves.*”—A religion so *very rational* as *Unitarianism*—purely mental—is not for mankind in their present stage of existence ;—and the nation or people that reject *public worship*, will soon and deservedly degenerate into *Savagism*—the gloomy termination (if we consult ancient history and modern observation) of the *metaphysical* researches of *Illuminism*—(of all *illusions* the most dangerous, be-  
cause



cause most difficult of cure)—rejecting “*all glow of the passions*” from religion, and evaporating its vital spirit, seated rather in the *heart*—“in an honest and good *heart*”—and leaving nothing behind but the *caput mortuum* of a cold, speculative assent of the *understanding*, insufficient to influence the will and affections, and to kindle that ardent and predominant *love of God*, and fervour of devotion, enjoined as “the *first and great* commandment.”—Discussing (and often most irreverently) the mysteries of *creating, redeeming, sanctifying* LOVE, with as much sang froid, as those inexplicable mysteries of mathematics—the *Irreducible Case* of Cubic Equations in Algebra, or the *Problem of the Three Bodies* in Natural Philosophy (*n*). — And is there not abundant cause to dread the extinction of the *lamps* of

(*n*) The *Irreducible Case* of CARDAN's Rule has been the disgrace of Algebra, ever since its invention in the year 1629 | ALBERTUS GIRALDUS complains — “*Hoc est in quo auctores HACTENUS fuerunt valde intricati* ;

of the *Christian Churches* in *Europe*, like those in *Asia* and *Africa*, for the same crime of *apostacy*—of “deserting their *first love*?”—Does not the *religious indifference* of the age strongly resemble “the *Laodicean lukewarmness*,” and prognosticate a similar rejection?—“*Because thou art*

*intricati; et ut verum fatear, in re quam maxime difficili.*—See HALES’s *Analysis Æquationum*, p. 190.

And of the *Problem of the three Bodies*, of which *Clairaut*, *Euler* and *D’Alembert* have given approximate solutions, *Euler*, with all the modesty of a profound mathematician, confesses:—“*Hujus problematis enodatio completa OMNES analysis vires transcendere videtur.*”—“The difficulty consists, in *integrating three differential equations of the second order*,”—[or, in the *Newtonian phraseology*, of finding the *fluents* of three *fluxional equations of the second order*]—as we learn from the well-informed *Reviewer* of *Vince’s System of Astronomy*. *M. R. Octob. 1798. Art. I.*—who, it is to be wished, had quoted his *authorities*, or the *books and pages*, where he found so much curious and abstruse information relative to the *Theory of Universal Gravitation*. Perhaps, he will be so good as to communicate them in the *Literary Correspondence* of some future *Review*, for the sake of the rising generation of *Philomaths*, who aspire to become adepts in the *Newtonian*

art LUKEWARM, and neither cold nor hot,  
I am going to SPUE thee out of my mouth."

And what philosophical Christian —  
what rational and enlightened friend to  
true devotion, can read, without shudder-  
ing, the last of these more than "*singular*"  
— these nefarious — "*doctrines ?*" —

" EVERY  
Newtonian ASTRONOMY — that sober handmaid of  
RELIGION.

To complete his masterly detail of the steps by which  
Newton's *hypothesis* of the law of gravity was converted  
into *theory*, I cannot forbear noticing the stupendous  
calculation, by which Clairaut — the *Coryphæus* of the  
Newtonian *System of the World* — ascertained the effects  
of the *perturbing* forces of *Jupiter* and *Saturn*, on the  
famous *Comet* of 1759, for two entire revolutions back,  
or 150 years; and predicted its return to the Perihelion,  
"*about the middle of April 1759,*" after a retardation  
of 618 days more than the preceding period; "*stipu-*  
lating however for the variation of a *month* from the  
computation, on account of the quantities unavoidably  
*neglected* by the methods of approximation" — as  
may be seen in his annunciation, *Journal des Sçavans*,  
*Jan. 1759*. — And accordingly, the *Comet* actually re-  
turned to the Perihelion, on the 13th March 1759;  
just a *month*, or 32 days, *sooner* than the computa-  
tion!!! — We may justly indeed observe of this famous  
Comet



“ EVERY action of life is an act of DEVOTION.”—Such doctrine—founded on the *latitudinarian* position,—“ that a limited quantity of *evil* (both *natural* and *moral*) was *necessary* to the production of the greatest quantity of *good*”—comprehending and embracing all “ the *elegant rites* of Paganism ”—or of Heathen abomina-

Comet—which the sagacious *Halley*, by one of the happiest *guesses* that ever was realized, concluded would return, from its Perihelion, Sept. 4, 1682, after a longer period of 76 years or more, about the end of 1758 or beginning of 1759: more fortunate than *Newton* and *Euler*, who conjectured that it would return about *August* 1757:

—“ Cette COMÈTE je ne pas crains le dire, est venue assurer la triomphe d’ASTRONOMIE, et la gloire de l’ESPRIT HUMAIN.”

*Dissertat. LA LANDE. Mem. Acad. 1759.*

See *HALES’s Dissertatio de Motibus Planetarum in Orbibus excentricis*, 1782, for a fuller account.

N. B. Does not this *infallible* calculation of *Clairaut* clash with the assumptions of *M. Bossut* and *De La Place*, “ that the mutual action of the several parts of the system can produce no acceleration in their mean motion ? ”

*M. REVIEW of Vince’s Astronomy*, p. 130.

tions,

tions, portrayed in such licentious colours by a *Reynal* or a *Gibbon*, is rather befitting a priest of *Moloch*, a disciple of *Bacchus*, or a votary of the Paphian *Venus*—than of any sect or denomination of *Theists* or of *Christians*.

And now, after this summary (and I trust not unfair nor intemperate) *inspection* of only two leading articles in Mr. *Belsham's* letters—sent forth, like *Pandora's* box, for a *new year's gift* to an unsuspecting public—let the whole assembled corps of *Monthly Reviewers* revise, with what complacency they may—sitting in their “*armed chairs*” — (formerly *arm- or elbow-chairs*)—their general commendation of this publication :

“*Taken altogether*, Mr. *Belsham's* letters are not only *extremely candid*, but they evince a *critical* knowledge of the Scriptures, and a *profundity* of thought and reflection; and those who have read the “*Practical View*” (of Mr. *Wilberforce*) ought, in *justice to themselves*, to peruse this *spirited* examination of it; which is

H

written

Note \*

written without any fear of man's judgment, but (in an entire confidence in the truth of the Christian religion!!!) challenges the fullest enquiry." \*

Mr. Bellsham (who, we are informed; is "a strenuous Unitarian,") strongly resents Mr. W.'s severe reflection on Unitarianism—as "a sort of half-way house between orthodoxy and infidelity"—an expression which the REVIEWERS also reprehend as "beneath Mr. W."—What will both say to the INSPECTOR? who reprehends it also—as not half strong enough.—Mr. W. might safely have gone the whole way, without mincing matters.—In these "dangerous days," and in the urgency of this pressing hour, when not the outworks but the citadel of Christian faith is assailed, by all the combined and formidable powers of genius and learning, wit, ridicule, methodism, ribaldry, calumny and blasphemy—we may well exclaim, like the intrepid Elliot during the last unrivalled defence of Gibraltar—waving a salute while the enemy's balls were

Note

\*

The Sentiments of the Critical Review, I am <sup>whistling</sup> sorry to add (August 1799) are in perfect union with the month-ly:—Of Paines Age of Reason, they observe—  
"There are passages, which do honour to his religious feelings"—"We will only say in general, that the author (P. Paines) takes his idea of Christianity from the high Cal-



Unitarian and Trinitarian schemes; And that a believer of the  
Unitarian class — not receiving the immaculate conception  
 nor the inspiration of the narrative part of Scripture, nor  
 the agency of Satan, nor the doctrine of the Attonement —  
 would find, that to him, half the book did not require  
 an answer — "all the historical & anecdotal part of the  
 whistling around: — "Mind your business, Reb (which is  
 GENTLEMEN, there is no ceremony on a almost the whole  
 battery." of it) not being  
(according to T. P.)

And what is UNITARIANISM? — After within the meaning  
 the most diligent inspection, for some & compass of this  
 years past, I can compare it to nothing Word Revelation,  
 but the heterogeneous Monster, or Mer-  
 maid — described by Horace, & therefore, not the  
Word of God  
 face and fish's tail: Crit. Rep. Vol. XII  
aut p. 776.

— "turpiter atrum  
 Definat in piscem, mulier formosa superne."

Whence Milton appears to have borrowed  
 his famous description of Sin.

If you ask PRICE — It admits the pre-  
 existence and dignity of JESUS CHRIST, in  
 the fullest degree; and yet, rather incon-  
 sistently, denies him religious worship at  
 present, as being only "a deified man !!!"  
 Sermons, p. 48, 69 and 143.

If you ask WAKEFIELD — It admits the  
 miraculous conception of JESUS CHRIST,  
 and also his worship; but it peremptorily  
 denies his pre-existence — asserting, with a  
 temerity the most shocking,

H 2

"That

— "fair from the waist upwards, but ending  
 in an ugly fishes tail"

"That an *Eternal Son*, is a *contradiction* in terms, and downright nonsense !!!"

*Enquiry*, p. 43.

In daring defiance of *prophecy* :

— "whose issues [of life] are from old,  
From *days of eternity*." *Micah* vi. 2.

And whose *primæval birth*, under the  
character of *WISDOM* personified, is thus  
inimitably described :

"The LORD got ME, the beginning of his way,  
Before his works of old ;  
From *eternity* was I ordained, from first,  
Long before the earth :  
When as yet there were no depths [of the sea]  
*I was born* ;  
When as yet there were no fountains teeming  
with water,  
Before the mountains were established, before the  
hills,  
*Was I born*." *Prov.* viii. 22.

Blindly and illusively deciding on the  
" *incomprehensible* " relation of the FA-  
THER ALMIGHTY, to " THE SON OF HIS  
LOVE. "

" No one intimately knoweth (*ἐπίστωσκεν*) THE SON  
Except THE FATHER ;

Nor

Nor *intimately knoweth* any THE FATHER  
Except THE SON; and to whomsoever THE SON  
Is pleased to have revealed." *Matt. xi. 27.*

And whose pristine dignity and transcendent exaltation are thus described in the following luminous passage; which PRICE, *Serm. p. 137, &c.* justly considers as "the most *decisive text* of all:" *Phil. ii. 5, &c.*

"Let this [lowly] ~~mind~~ be in you,  
Which was also in CHRIST JESUS:—  
Who, though subsisting in a *divine form*,  
Reckoned to be *Godlike*, not a matter of  
*Usurpation*, [to be seized,] but [of reward rather,  
To be earned; and therefore,] *exhausted* himself,  
Assuming a *servile form*, being made in *human*  
likeness;

*mind Jesus*

And having been found in figure as a man,  
He *humbled* himself, becoming *obedient*  
Unto death, even death by crucifixion: —

— Wherefore, THE DEITY also, [in reward of such exemplary humiliation, such meritorious obedience,] *transcendantly exalted him*, and granted him THE NAME ABOVE EVERY NAME: That in the name of JESUS every knee should bow, of celestial, terrestrial and infernal [beings], and

*8 11*

*11* <sup>H 3.</sup> Wherefore, the Deity also [in every reward of such exemplary humiliation, and of such meritorious obedience]—  
transcendently exalted Him;  
and granted Him the Name above every name  
That in the name of JESUS, every knee should bow



ΛΛ Of celestial, terrestrial and Infernal [beings]  
And every tongue profess. that Jesus Christ is Lord  
To God the Father's glory."

( 102 )

ΛΛ 8 every tongue ~~profess~~ that JESUS CHRIST  
is LORD; to GOD ~~THE~~ FATHER's glory."

And how admirably is this seconded, by  
that other brilliant passage—the magnifi-  
cent introduction of the *Epistle to the*  
*Hebrews* :

"THE DEITY having, in divers degrees  
and sundry ways [of revelation], *spoken* of  
old to the *Patriarchs* in THE PROPHETS;  
at last, in these days, *shake* unto us in A  
SON, whom HE made heir of all; through  
whom also He made the ages [or dispens-  
ations of his providence] :

c/ "Who, (being an *effulgence* of his glory,  
and a *character* of his *substance*, and up-  
holding the universe by the Oracle of his  
power,) having, *through himself*, made *pu-  
rification* of our sins, sat down at the right  
hand of THE MAJESTY ON HIGH : being  
made so much higher in rank than the  
*Angels*, as HE hath *inherited* a more dis-  
tinguished NAME than they."

ΛΛ 8 And how well this transcendent exalta-  
tion as well as original dignity of JESUS  
CHRIST was understood in the apostolic  
age,

age, we learn from the following admirable comment on these two most luminous passages, by *Clemens Romanus*, the intimate friend and "fellow-labourer" of *Paul*, of whom such honourable mention is made in the foregoing Epistle to the *Philippians*, iv. 3. as one of those whose "names are registered in the book of life."

Ἡ τῶν ταπεινοφρονούντων γὰρ ἐστὶν ὁ Χρῆστος, ἐκ ἐπαιρουμένων ἐπὶ τὸ ποιμνιον αὐτοῦ. Τὸ σκηπτρον τῆς μεγαλωσύνης τοῦ Θεοῦ, ὁ Κυριὸς ἡμῶν Χρῆστος Ἰησοῦς ἐκ ἦλθεν ἐν κομπῇ αλαζονείας, ἐδε ὑπερηφανίας, καίπερ δυναμὲν, ἀλλὰ ταπεινοφρων, καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτοῦ ἐλάλησεν.

"For of the lowly minded is CHRIST, not of those that exalt themselves over his little flock. Our Lord CHRIST JESUS, the Sceptre of THE MAJESTY OF THE DEITY, came, not in the pomp of arrogance, nor of ostentation, how able soever, but lowly minded; according as THE HOLY GHOST spake concerning him" (in the liiid chapter of *Isaiah*).

For this most important attestation of the primitive *Roman Church*, I was first

indebted to *Priestley's Hist. Opin.* vol. i. p. 94. where it is imperfectly translated—the first and most important title of Christ — “ *the Sceptre of the Majesty of THE DEITY* ”—being omitted.

How it was possible for this *Herefiarch*, with such dazzling evidence before his eyes, to pen the following passage, in his *Letter to a Young Man*, II. p. 28, is to me utterly inconceivable :

“ Now the greatest *corruption* of Christianity, and one that, in Mr. *Evanston's* opinion as well as my own, is the foundation of most of the rest, was the exaltation of the person of JESUS CHRIST to the rank of a *superangelic* Being, or of God!!! ”

And if, now, you ask *Priestley* and his followers, *Lindsey*, *Evanston*, *Williams*, &c. &c. what is *Unitarianism* ? they will tell you, It denies the *pre-existent* dignity, the *miraculous conception*, and the *religious worship* of JESUS CHRIST, (which they dare to call *idolatrous* ! ) and maintains his “ *simple humanity* ” as they term it—  
because



because “ they will believe nothing, the manner and causes of which they cannot comprehend ;” and who therefore, as *Price* shrewdly remarks—“ must be in the way to believe nothing at all.”

Serm. p. 141.

Against the credibility of the *miraculous conception*—*Priestley* urges the following weak objections: *Hist. Opin.* IV. p. 17.

1. “ That it was a miracle absolutely *singular* in its nature, there being nothing like it in the history of the *Old* or *New Testament* ;”—overlooking most strangely the extraordinary cases of the birth of, 1. *John the Baptist* ; 2. of *Isaac*, when the parents were “ old and well stricken in years ”—*Sarah* full *ninety* years of age—and both she and *Elizabeth* barren before ; 3. the case of *Eve*, born without a mother ; and, 4. of *Adam*, born without father or mother, and therefore the immediate “ *Son of God*.” *Luke* iii. 38.

2. “ That it does not appear to be adapted to answer any good purpose whatever ; but, on the contrary, a manifestly

bad

*bad one*; 1. in making our Saviour's Messiahship *too soon* and *too generally* known; or, 2. exposing his *mother* to undeserved reproach."

—*One good purpose*, at least, we learn from *Wakefield; Enquiry*, &c. p. 49.

"And yet, who now shall venture to specify the peculiar *purposes* of Providence in this extraordinary deviation from the course of nature, in behalf of the *Christian* dispensation? How can *we* presume to decide upon such a topic, when *Revelation* herself is silent? It can be no crime however in a lover of the Gospel to suggest, *with becoming diffidence*, what might possibly be *one* object of this contrivance of the ALMIGHTY: It appears to have been his will to exhibit a *perfect pattern of human virtue*, to which the followers of Jesus might endeavour to form their conduct. *Heb.* iv. 15, and vii. 26.

"Is it then improbable, that a generation different from that of *common mortals*—who all *go out of the way*—of whom *there is none good, no not one*—might be absolutely

absolutely *essential* to the accomplishment of this purpose?

“ But this must be allowed to be a very sublime and *mysterious* subject; and we know from good authority, that in the scheme of *Christianity*, there are *other* things “ *hard to be understood,*” 2 *Pet.* iii. 16.—and things which *angels desire to look into,* 1 *Pet.* i. 12.”

*O si sic omnia!*——

But “ *Revelation* is not silent on the topic;” — she mentions *other* still more important ends:—1. “ Now, *once for all*, in the completion of the ages, [or divine dispensations,] hath HE been manifested for the abolition of *sin*, through the sacrifice of Himself;” — *Heb.* ix. 26. — CHRIST JESUS; who was born unto us, WISDOM FROM GOD, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION” — 1 *Cor.* i. 30.—“ to whom (*Gentiles*) hath been allotted a *faith* equivalent to ours (*Jews*) through OUR GOD AND SAVIOUR JESUS CHRIST’S righteousness,” 2 *Pet.* i. 1.  
—“ We



—“ We entreat you, for CHRIST’s sake, be reconciled to THE DEITY : who made Him, though *not knowing sin*, a *sin offering*, for our sakes ; that we might become GOD’S RIGHTEOUSNESS, through Him,” 2 Cor. v. 21.—Who was indeed—“ THE LORD OUR RIGHTEOUSNESS ” (IAH-OH), Jer. xxiii. 6.—“ For THE DEITY having raised up His SON JESUS—(that *righteous branch* of David’s line), sent Him forth, to *bless us*, (both Jews and Gentiles,) in turning away *each* from our *wickednesses*.” Acts iii. 26.

“ LINDSEY,” we are told, “ hath proved, *almost to a demonstration*, that the name *Iah-ōh*, (as *Iehovah* is more correctly pronounced by the *Clarian Oracle*, *law*,) is *appropriated* to THE GOD AND FATHER OF ALL, and is in *no one instance* applied to CHRIST ;”—in express defiance of the foregoing text of *Jeremiah*, where it can be applied to no other !!!—How such “ learned and worthy authors,” as *Lindsey* and the *Unitarian* lay-translator of *Isaiah*, Note on *Isaiah* vi. 1. could be  
so

so *purblind*, is amazing—and a melancholy proof that “ *partial blindness* hath indeed befallen our *British Israel*.”—And how both himself, and the Father of *English Unitarianism*—the pious and worthy *Clarke*, *Trinity* No. 597. could not discern “ *the true meaning* ” of the sublime vision of the evangelical prophet *Isaiah*, vi. 1. that “ THE REGENT [LORD] whose *glory* he saw,” was JESUS CHRIST, as expressly asserted by *John* xii. 41. and understood by the celebrated *Cyril* of Jerusalem, (who died, A. D. 386,) in the following quotation, given by *Clarke* himself:

Τον Πατέρα μὲν γὰρ ἑώρακε πῶποτε·

Ὁ δὲ τῷ Προφῆτῃ τοῦ φανεῖς, ὡς ἔην.

“ [God] THE FATHER, *no one ever saw* : ”

(*John* i. 18.)

“ But He who *then* appeared to the Prophet, was  
THE SON.”

By a sophism unworthy of such a scholar, *Clarke* takes the word “ *saw*,” in the two different senses of “ *beholding*,” and “ *foreseeing*,” in the same breath !!

When

When “ *Esaïas* saw the glory of God THE FATHER, revealing to him the coming of CHRIST, he then *saw* the glory of *Him* who was to come in the glory of HIS FATHER, *Matt.* xvi. 27, [and also in “ HIS OWN,” *Luke* ix. 26.]—*Esaïas*, in beholding the glory of God, and in receiving from him a *revelation* of the coming of CHRIST, *saw* (that is, *foresaw*) the glory of CHRIST; just as *Abraham* *saw* (that is, *foresaw*) HIS day, and was glad.” *John* viii. 56.

“ How *easy* and *natural* is this interpretation ! ”—observes the worthy *layman*. —“ It is wonderful indeed,”—to retort his censure of Bishops *Lowth* and *Pearce*, —“ *how* such *learned* and *good* men ” (as I verily esteem *Clarke* and the *Layman*) should have satisfied themselves in *shutting their eyes* against the clearest light, and in thus offering to the world *an interpretation* which they *must* [*might* rather] have known to be liable to such great and [*insuperable*] objections.”—Surely “ their eyes were *holden*, that they might not *intimately*—



*intimately know him — CHRIST* — (ἐπι-  
γνωσι. *Luke xxiv. 16.*)

Such were the *good* and *gracious* purposes answered by our Lord's manifestation in the flesh. And as to *Priestley's* second branch of the latter objection, our Saviour's *Messiahship* was effectually secured from being *too soon* and *too generally* known, by the apparent meanness of his station in life, as the reputed "*Carpenter's Son*"—by his residence in the despised province of *Galilee*, remote from the scene and wonders of his birth; while wedlock's sacred name shielded from "*unmerited reproach*" the fair fame of "*the chosen Virgin*"—his mother,—according to prophecy, *Isa. vii. 14.* so finely interpreted of her by the Archangel *Gabriel*, *Luke i. 26—37.*—And thus was *JESUS*, of "*the house and line male of David*"—(πατριας) the "*Heaven-born King of the Jews*"—by his *legal* father's side, and therefore the rightful *heir* to the crown; while by his *real* mother's side, who was of "*the daughters of Aaron*," as well as her cousin  
*Elizabeth,*

*Elizabeth*, he was legally entitled to the *High Priesthood* also; and “the Prophet like unto *Moses*,” of the tribe of *Levi*. See *Malachi* ii. 4—7.

The last and most serious article of debate between *Trinitarians* and *Unitarians*, because not of a speculative but practical nature, is THE RELIGIOUS WORSHIP OF JESUS CHRIST. And although the foregoing statement of the antecedent dignity, and subsequent exaltation, of the Great Author and Finisher of our Faith—appointed to be *the* “RIGHTEOUS JUDGE OF ALL THE EARTH,” and the SOVEREIGN ARBITER OF OUR DESTINIES, under every age or *dispensation*, will surely justify it, on the footing of *reason* and *interest*; yet I shall adduce a few additional arguments in its favour.

1. From the *Unitarian* school:—in the following excellent argument of *Wakefield*, on the supplication of the first martyr, *Stephen*—*Enquiry*, p. 67.

“Lo!” said the holy martyr, in the triumph of his faith—“I perceive the heavens”

*heavens opened, and THE SON OF MAN standing at the right hand of THE DEITY* — [and why not *visibly* ?] — “ *And they stoned Stephen, invoking [THE LORD] and saying : LORD JESUS, receive my spirit !* ” — By the phrase — *sitting on the right hand* — in the Hebrew language are denoted *power and dignity*. And we are informed (*Matt. xxviii. 18. Ephes. i. 22.*) that JESUS was now entrusted with “ *all authority* ” to manage THE CHURCH which he had lately planted. *He was the MEDIATOR* — He was THE HIGH PRIEST, appointed to offer up *the Spiritual Sacrifice* of HIS PEOPLE, at the throne of HIS FATHER AND THEIR FATHER, OF HIS GOD AND THEIR GOD — [His in a *peculiar* sense, as distinguished from THEIR.] *John xx. 17.* By virtue of this high office, “ *honour and glory and blessing and power* ” may be ascribed to Him, as in several passages of the New Testament, *2 Pet. iii. 18. Rev. i. 6. and v. 13.* and perhaps elsewhere ; and “ *prayer* may be  
I presented,



presented, as to the *sole agent* between God and Man."

2. And that PRAYER was actually presented to him by the *Primitive Church*, we learn from the election of *Matthias* in the place of the traitor *Judas*, *Acts* i. 24.

—"And *praying to [HIM]* they said: *Thou, LORD, SEARCHER OF ALL HEARTS*, shew of these two [*candidates*] which one Thou hast chosen, &c."—That THE LORD here meant, was JESUS CHRIST, is confirmed, from the parallel case of the election of *Elders* for the Churches of *Asia Minor*, whom *Paul* and *Barnabas*, "after they had *prayed* with fasting, "*commended unto THE LORD, on whom they had believed,*" *Acts* xiv. 23. This is decisive.—And our Lord himself authoritatively declares to the *Seven Churches of Asia Minor*, *Rev.* ii. 23.

—"And *all the Churches* shall know that I AM THE SEARCHER OF REINS AND HEARTS; and I will give unto *each of you* according to your works."

3. The

3. The highly gifted Apostle *Paul* expressly *supplicated* CHRIST for relief from some "*thorn in the flesh*" — which obstructed, as he imagined, the success of his ministry, by exposing him to ridicule. — "Upon this account, *thrice besought I THE LORD*, that it might be removed from me. But HE said unto me: "*My grace is sufficient for thee, for MY POWER is perfected in infirmity.*" — Most chearfully therefore (proceeds the Apostle) will I rather exult in *my infirmities*, that "*THE POWER OF CHRIST may rest upon me.*" 2 Cor. xii. 8.

4. And if we ascend to the *heavenly mansions* with the mighty mystagogue *John*, what an amazing and stupendous congregation of the *joint worshippers* of the LORD GOD OMNIPOTENT, and of THE LAMB that was slain, appears in and throughout the Apocalypse! And that this also was the usage of the *Primitive Church*, appears from the most ancient *Litanies* extant, and from the writings of the *Apostolic Fathers*, and the earlier

*Heretics.* Even the *Socinians* did not reject the religious worship of Jesus Christ—THAT was reserved for “*strenuous Unitarians.*”

“Hail, SON OF GOD, Saviour of men! thy name  
Shall be the copious matter of my song  
Henceforth! and never shall my harp *thy praise*  
Forget, nor from thy FATHER’S *praise disjoin!*”

Milton.

I should now proceed to the third and last head of the gigantic spectre—GERMAN ILLUMINISM—the most mischievous perhaps, especially among the *Literati* of a higher class, and *Biblical* critics, because the most learned, the most ingenious and the most industrious, and consequently the most difficult of inspection, in a popular way: But,

“A little learning is a dangerous thing:  
Drink deep or taste not the *Pierian* spring.” Pope.

Indeed, to *inspect* the various cells of this voluminous head, even summarily, with any degree of accuracy proportioned to its importance, requires not “*a little learning.*”



*learning*," and much more room than the fastidiousness of the public, at this inauspicious season of *rebellion, warfare* and *union*, will admit. Perhaps a more critical and scientific investigation of the principles of *German Hypercriticism*, may be offered soon to learned theologians, both *Grecian* and *Oriental*, in a separate work, "in a more *questionable* shape," from an *Emeritus Professor*, and therefore better entitled to serious consideration and a sufficient "*answer*" by the whole corps of *German* and *English Professors* and *Reviewers*, than an anonymous INSPECTOR fighting in invisible armour.

Some "*Spicilegia*," however, in *German* phrase, from the Learned of the three Philosophizing Schools of *Europe*, may be selected from the mafs; "*gleanings*" which may assist the *English* reader to form some estimate of the nature of the Beast, in the following Part.

END OF THE FIRST PART.

"Some 'Societies', however, in Co-  
 lonial, from the demand of the Church  
 of England, schools of the type may be  
 established from time to time, which may  
 form some part of the curriculum of the  
 following year.

THESE TABLES ARE TO BE USED

THE INSPECTOR.

PART II.



THE INSPECTOR

PART II

---

## THE INSPECTOR.

---

### SPICILEGIA

ANTIBIBLICA, ANTIPHILOSOPHICA,

ET

ANTICRITICA.

---

- P. QUICQUID AGUNT HOMINES :—*Pharmacopola,*  
*Mendici, Mimi, Balatrones, hoc genus omne—*  
*Introrsum turpe, speciosum pelle decorâ :—*  
*Nostri est farrago libelli.—*  
A. Tunc, cum ad canitiem et nostrum illud vivere triste—  
—Tunc, tunc ignoscite !—P. Nolo.

JUV. HOR. PERS.

- “ Beware of FALSE PROPHETS ;—  
Who come unto you in sheep’s cloathing,  
But inwardly are ravening wolves : ”—  
“ For, as there were *False Prophets* among the people  
[of *Israel*],  
Even so, shall there be *False Teachers* among you ; ”—  
“ Who shall foist in *Heresies of Perdition* : ”—  
“ *False Apostles, Deceitful Workers*, transforming  
Themselves into *CHRIST’S Apostles* :—and by fine  
Words, and fair Speeches, perverting the Heart  
Of the Simple : ”—  
“ BY THEIR FRUITS shall ye INTIMATELY KNOW  
them.”

JESUS CHRIST, PETER, PAUL.

---

IN every age of the *Patriarchal* and  
*Evangelical Church*, or—General As-  
sembly of the *wise* and *good* upon earth—  
“ who,

—“ who, in EVERY NATION, do fear  
 GOD and work righteousness,” *Acts* x. 35.

—the grand batteries of *False Philosophy*  
 and *False Religion* have been variously  
 and unremittingly levelled, both open and  
 masked, against the *Canonical* Scriptures  
 of the Old and New Testament, which  
 compose that precious repository of truth  
 and right—THE BIBLE—that impregnable  
 fortress of Patriarchal and Evangelical  
 faith and practice:—maliciously or wan-  
 tonly aiming to overthrow or undermine  
 their *authority*, either in the whole or in  
 part, because they obstinately militate  
 against their own favourite positions and  
 paradoxes; and more especially, in the  
 present boasted AGE OF REASON, but de-  
 clining *Age of Faith*; so absurdly rejecting  
 the gracious boon of DIVINE REVELA-  
 TION; when “ *the Venders of Literary*  
*Poison*”—i. e. Booksellers; and “ *Witlings*,”  
 “ *Methodists*,” and “ *Hypercritics*” among  
 authors of no small celebrity, unanimously  
 conspire, however at variance with each  
 other, “ to crush CHRISTIANITY,” and  
 sap



sap the foundations of TRUE RELIGION  
and SOUND PHILOSOPHY.

The *French School*, with *Voltaire* at their head, would gladly sweep away the whole *BIBLE*, root and branch, from off the face of the earth; leaving nothing behind, but the *Book of Nature*, or visible works of Creation—and the reveries of unassisted *Reason*, for the regulation of our faith and morals:—of this School, the lowest, but not least mischievous retainer is *Paine*.

The *German School*, ranking under the celebrated *Michaelis*, *Eichhorn*, *Dathe*, &c. are satisfied to lop off some of the main branches, of the *Old Testament* principally; and to methodize the remainder, by all the vagaries of hypercriticism.

The *English School*, under *Priestley*, *Wakefield*, &c. wish to curtail such parts of the *New Testament*, and methodize others, as militate against their favourite but jarring tenets, falsely denominated *Unitarian*; though some over “strenuous” Unitarians, indeed, would go nearly as far

as

as *Paine* and the French School; as *Evan-*  
*son*, ~~son~~ *son*.

This Part shall be appropriated to the inspection of a few of the most glaring "idle assertions" respecting the *authenticity* or genuineness, the *credibility* or internal evidence, and the *integrity* or freedom from adulteration (either by mutilation or interpolation) of material parts and passages of *Holy Writ*, culled from "the works" of the three Philosophizing Schools, according to the original plan of this publication.

I. GEDDES, that various linguist, in his "faithful [*Erse*] Translation" of the Hebrew Scriptures; of which he has hitherto published the *Pentateuch*, and *Historical Books*, in two volumes; has undertaken, in the curious *Cosmogony*, prefixed, *Pref.* p. v. to rectify the Mosaical division of time. By ordinary commentators, "the evening and morning," which composed the civil "day," of twenty-four hours, are generally understood to denote the

*Belsham, & The Monthly Review, The*  
*Critical Review, the Analytical Review:*  
*See the Anti-Jacobin Review, July 1799*  
*of the Reviewers of Paine's Age of Reason, p. 333.*

natural *night* and natural *day*; and so was it understood by the Greeks, calling the compound *νυχθημερον*.—And from this *primeval* division, most of the ancient nations began their civil day at *sun-set*, or rather about an *hour* after, at the commencement of the *evening twilight*, when the *stars* first become visible—as among the *Jews*:—*Και Σαββατον επεφωσκε*, “*And the Sabbath was going to dawn.*” *Luke* xxiii. 54. (a).—But “this *rational* commentator, whom *Britain* has at length found in her  
GEDDES”—

(a) The great importance of this celebrated text, determining, by a *natural* and most expressive measure of time, the completion of our Lord's funeral obsequies, on the *evening* of *Good Friday*, the day of the crucifixion—which is poorly defended, as a “*Catachresis*,”—(a rhetorical figure, functioning—“a *blunder*”)—by the Orthodox—Archbishop *NEWCOME*'s *Harmony*—“used figuratively and *improperly*, though *elegantly* and *significantly* enough!”—*LARDNER*.—requires an abler vindication to satisfy acuter critics | *Marsh's Michaelis*, vol. i. p. 406.

The following picturesque and glowing description of the *luminousness* of a nocturnal sky in the *West Indies*, by the eloquent *EDWARDS*, during the *vernal* season, may

^ convenient

^ such as



GEDDES"—as he is panegyricized by the M. R.—tells us gravely, that "an entire revolution of light and darkness was denominated "*one day*;" "*the evening*" being

may be transferred to the serene climates of *Syria* and *Palestine*:

"The nights at *this season*, are transcendantly beautiful. The clearness of the heavens, the serenity of the air, and the soft tranquillity in which Nature reposes, contribute to harmonize the mind, and produce the most calm and delightful sensations. The *moon* too in these climates displays far greater radiance than in *Europe*; the *smallest print* is legible by her light. And in the moon's absence, her function is not ill supplied by the brightness of the *milky way*; and by that glorious planet *Venus*, which here appears like a little moon, and glitters with so refulgent a lustre as to *cast a shade* from trees, buildings, and other objects: making full amends for the short stay, and abrupt departure of the *crepusculum* or twilight"—[in countries nearer to the *Æquator*.]

*Luke* therefore, himself a *Syrian*, in the verb *ἐπεφωκε*, intimating "*the dawn of night*," introduced an usual and natural *Syriasm*; thus translating the Hebrew and Syriac verb *nabar*, "*illucescebat*," as it occurs in the same sense, in a Syriac quotation furnished by the learned Orientalist *Michaelis*, from *Assmann's Bibliotheca Orientalis*, tom. i. p. 213.—stating a transaction

being the *term* of *light*; and “*the morning*” the *term* of *darkness* :”—thus literally “putting darkness for light, and light for darkness.”—This may, perhaps, be an  
error

as happening “*on the Sabbath, at the eleventh hour, as the first day of the week was going to dawn* ;”—“*the eleventh hour*”—(beginning about sunset,)—*Sabbato exeunte et Dominica ineunte*, “*as the Sabbath* (or Saturday) was expiring, and the *Lord's Day* (or Sunday) commencing” —(i. e. between *sunset* and *twilight*)—as paraphrased by the translator. See the *British Critic*, Aug. 1794. p. 174.

This valuable quotation rescues the Evangelist from an imputed *solecism*; the Greek classics appropriating the verb επιφωσκω, “*inlucesco*,” to the *morning twilight*; as it is also applied unequivocally by *Matthew*, xxviii. 1. τη επιφωσκειση, “*at the dawning morn* ;”—where the *Philoxenian Syriac* version renders it by the same Syriac verb *nabar*; establishing the use of the verb in both senses, as applicable both to the *evening* and *morning dawns*; and where *Matthew* therefore, to guard against the ambiguity, and appropriate the verb to the *morning dawn*, uses the adjunct, οψε Σαββατων, “*late after the Sabbath*,”—or a good while after the Sabbath-day had ended with the preceding evening twilight: exactly according with *Aristotle's* phrase—ὑποφωσκουσας ἑω—“*sublucescente aurora*,”—“*while the morn was dawning* :”—where this philosopher more accurately

*error of the press*; though unnoticed among the *errata*, and pervading the whole paragraph:—but otherwise—“if the light that is in thee be darkness, how great is that darkness!!!”

II. The advocates for *Savagism*, by a preposterous taste, in the midst of *civilization*, both of the ancient and modern *Epicurean* schools—*Lucretius*, *Horace*, &c. *Rousseau*, *Condorcet*, *Monboddo*, &c. receding from the philosophy of *Homer* and *Hesiod*,

accurately expresses the issuing of “*the light*” of the sun, from “*beneath*” the horizon; so scientifically expressed by *Luke*, in conformity with the purest Attic writers, *Thucydides*, &c. by the concise and elegant phrase, *οφρυ βαθεος*, “*while the dawn was deep*”—or the rising sun deep sunk *beneath* the horizon; the verb *επιφωσκει* being more strictly applicable to the light of the stars issuing from *above* the horizon.—Such is the extreme accuracy of that consummate Grecian, *Luke*; whose inimitable Preface to his Gospel, addressed to *Theophilus*, rivals *Xenophon*, in compound and compounded terms, and in rotundity of style, as much as it excels him in condensation of matter.

These remarks may expose the idleness of *Wakefield's* translation of *Luke* xxiii. 54, and his Rabbinical gloss:  
“The



*Hesiod*, who considered *language*, or “*articulate speech*,” as the proud characteristic of the human race — *μεροπων ανθρωπων*; and of *Pythagoras*, *Plato*, *Cicero*, *Ovid*, &c. who rightly considered it as a divine faculty, and the “*gift of God*” himself in the first instance; degrading ~~the~~ *man*, made in the image and likeness of God, the lord and the priest of this lower world, and the heir of immortality, to a level with the beasts that perish—ranking it no higher than the *braying* of asses, the

—“*The Sabbath was lighting up*,”—i. e. with the *candles* which *the Jews* light just before six in the evening, when the *Sabbath* commences.”—A paltry, glimmering, occasional, local light, instead of

“*The spangled heavens, a shining frame,*  
Their great Original proclaim!”

—*every night*, to half the globe at the same instant of time:—For the foregoing *Syriasm* establishes the use of the phrase, when the *Sabbath* ends, and *Sunday* commences; on which occasion surely the *Jews* light no candles. It is strange how *Wakefield* could follow such an *ignis fatuus*! rejecting the *light of the stars*, adopted by the most judicious commentators, *Hammond*, *Grotius*, *Cruden*, &c.

K

grunting

*grunting* of hogs, the *cackling* of geese, or the *chattering* of apes—the mere natural or instinctive expression of the *desires* and *wants* of a herd of *associated* savages, formed by mutual *consent* for their common *interest*!!

How *finely* is this “*crazy wisdom*,” and *orang-outang* philosophy, refuted by anticipation, in the first pages of *Holy Writ*!—representing *Adam*, the first man, as “*giving names*” to all the various tribes of animals, by the divine appointment, assembled before him; and this too in his *solitary* state, before the formation of *Eve*—“before there was an *helpmate* found for him.”—And *Johnson*, so well versed in the theory of language, sagely remarks:—

“*Language must* have come by *inspiration*—a thousand, nay a million of *children* could not *invent* a language: while the organs are pliable, there is not understanding enough to form a language; by the time that there is understanding enough, the organs are become stiff: we  
know

ΛΛ \* The following lines, written by Sir James Lawrence  
 on a blank leaf of Herders Dissertation on the Origin  
 of Language, lent him by the Abbess of Gandersbach  
 Sister to the Duke of Brunswick, (which lately app-  
 -ed in the Public Prints) are so apposite and so elegant  
 that I cannot refrain from introducing them into the

know that, after a certain age, we cannot  
 learn to pronounce a new language."—

Boswell's Life of Johnson, vol. 3. p. 354.

\* ΛΛ

III. Of all the primitive languages and  
 dialects of the earth, none seems to have  
 such just pretensions to the claim of ori-  
 ginality as the Hebrew—that venerable  
 vehicle of "pure and undefiled religion"  
 to the *primæval* and *patriarchal* world;  
 against which, therefore, the powers of  
*infidelity* and *scepticism* are most firmly  
 banded together, impeaching it of *barba-*  
*rism*, *poverty*, &c.

A respectable "Lay Theologian," Mr.  
 Butler of Lincoln's Inn, thus modestly  
 delivers his opinion, in his *Horæ Biblicæ*:  
 —"The claim of the Hebrew language  
 to the *highest antiquity* cannot be denied;  
 its pretensions to have been the *only lan-*  
*guage* in existence before the confusion  
 of *Babel*, are not *inconsiderable*."—[Wit-  
 nesses Gen. xi. 1.]

But with what superciliousness is it  
 treated by the MONTHLY REVIEW of  
 October 1798, p. 211!

Inspector:

K 2

"WE

"Prinsep, reject the hardy Sceptics plan,  
 For Language sure was Gods first gift to Man;  
 Even Eve, the Mother of the Human race,  
 Like Thee, expressed her thoughts with native grace



And could he hear one single word of thine, \*  
Herder would own the power of speech divine.—  
 But ah! from the a useful lesson learn;  
 And from the dangerous path of knowledge turn;

132

“ WE (the M. R.) deem them *very in-*  
*considerable*; and we are surprised that  
 Mr. B. should have admitted such an *un-*  
*founded* assumption. Had he attentively  
 perused the remarks of *Schultens, Micha-*  
*elis, De Guignes, &c.* on this subject, we  
 think that he would not have hazarded an  
 assertion of this sort.”

But, had these *professed* critics atten-  
 tively perused the writings of those very  
 scholars whom they name, they would not  
 have “*hazarded*” such idle censure, re-  
 coiling on themselves. Notwithstanding  
 an undue predilection for their own sys-  
 tems, the ingenious but rather fanciful  
*Schultens, Michaelis* and *De Guignes, &c.*  
 (b) all concur in discovering the traces of  
 some one *primæval* language all over the  
 earth,

(b) *Magnis olim animis pugnatum inter Orientales*  
*quænam lingua antiquitatis palmam ferat. Maronitæ*  
*eam Syriacæ suæ, sive Arameæ, assignant; Arabes item,*  
*suæ; nec segnius Hebræi, suæ.—Atque inde evidentif-*  
*simè colligere est—(ex nominibus propriis tum hominum*  
*tum locorum, ab orbe condito memoratis a Mose)—*  
*Hebræam dialectum, (quæ ab Hebero nomen traxit,)*

If late remorse shook ever too daring foe,  
 Who but one apple from the garden stole;  
 What heavier punishment must wait on thee,  
 Who robbed each branch of the forbidden tree.”

earth, although they are not agreed as to the exclusive pretensions of the *Hebrew*—each bringing in, as co-eval, his own favourite dialect; the *Arabic*, the *Syriac*, or, its twin sister, the *Sanscrit*; the *Phœnician*, the *Egyptian*, or the *Ethiopic*, &c. And had these Reviewers gone still deeper, and explored the profound researches of the mighty *Castell*, *Walton*, *Bochart*, *Selden*, *De Dieu*, &c. they would have acquiesced

“*faciem*” *nativam linguæ primævæ fidelissimè retinuisse*; unà cum *Chaldaicâ*, *Syriacâ* et *Arabicâ* dialectis—quæ, ob harmoniam “*sororiam*,” *unum corpus linguæ* constituere debuerunt.”

SCHULTENS, *Instit. Ling. Heb.* p. 4.

“Les langues que parloient autrefois les *Hebreux*, les *Phéniciens*, les *Syriens*, les *Chaldéens*, et que parlent aujourd’hui les *Arabes* et les *Ethiopiens*, ont entr’elles une telle *affinité*, qu’il seroit plus exact, de les prendre pour de simples *dialectes* d’un *langage general*, qu’on parloit dans les *countrées* que ces peuples habitoient.”

DE GUIGNES, *Acad. des Inscriptions*.

—The following observation of *Schultens* is well worth the attention of the M. R.—“*Si calluit linguas orientales*, quid scribit, ac si eas non calluisset, et vix a limine salutasset?—*Si non calluit*, quid *criticorum* agit *criticum*, ac si eas percalluisset?”

in the well-founded pretensions to the *most venerable* antiquity of the language, they presume to disparage;—and whose *structure*, when carefully compared with the nearer kindred dialects of the East and remoter of the West, will furnish internal proof of its *originality*:—as may elsewhere be demonstrated upon stricter and more scientific principles of *etymological* criticism.

IV. EICHHORN, the successor of the celebrated MICHAELIS in the professorial chair at Gottingen—"rivalling him in erudition, and surpassing him in critical sagacity and *liberal* investigation"—as we are told by his reviewers and panegyrists, M. R. *Appendix, August 1797*, p. 491.—hath lately discovered, in his *Introduction to the Old Testament*, Leipzig, 4 vols. 1787—1795:

1. "That our extant Hebrew Scriptures are a *Translation* executed by *Ezra* (c) and his

(c) Ex his, similibusque *Danielis* et *Ezræ* *Hebraïsmis*, (qui his libris peculiares sunt) intelliges utrumque *librum*



his co-adjutors, of the more ancient writings of his nation."

2. "That *Moses*, with respect to prior periods of history, *must* have been a *compiler*."

3. "That he lays no claim to the character of an *inspired* historian."—"Indeed," proceeds the sagacious critic, "the very idea is *absurd*. The narrator, who should substitute the representations of his *fancy* for the evidence of his *senses*, would not be an historian, but an *epic poet*."

How it was possible for an Hebrean and a Divine, like *Eichhorn*, to hazard so much

brum eo tempore scriptum esse, quo [erat] recens adhuc vernacula sua, (admiscentibus Hebræis, linguâ Chaldaicâ,) non seriore tempore coniectum. In Thargumim enim antiquissimis etiam, plerumque frustra hos hebraismos quæseris, in Daniele et Ezra ubique obvios." 81.

"Non temperare mihi potui, quin hanc observationem grammaticam theologiæ commodarem: Tota nostra theologia debet esse grammatica; ipsamque librorum sacrorum (quibus nititur theologia) authenticam, veramque antiquitatem, GRAMMATICA, (vel ubi naves linguæ et orthographiæ apprehendit,) confirmat."

Michaelis, Gram. Chald. p. 25.

yd

K 4

idle

idle and paradoxical assertion, which has been over and over again confuted, or for Reviewers to applaud such *licentious* investigation, tending to the subversion of all ancient records and original documents, is to me wholly unintelligible.

And, as an *Emeritus Professor* myself, I must enter my formal protest to these startling positions.

1. It is impossible that our extant *Hebrew* Scriptures could be *translations* executed by *Ezra*, or in his age.

Waving the jealous veneration with which their Sacred Writings have ever been guarded by the *Jewish* Priesthood, we know that the precious copy of the *Book of Deuteronomy*, written by *Moses* with his own hand, and laid up in the Sanctuary, beside the *Ark*, (which contained only the *Tables of the Law*,) was found by *Hilkiah* the High-Priest, when the Temple was repairing in the 18th year of *Josiah's* reign. And *this Book of the Covenant* was read publicly by *Shaphan* the Scribe, in the ears of the King, and,  
by

by his desire, of “ *all the people both small and great* ; ” — i. e. the denunciations against idolatry contained therein.—Compare *Deut.* xxxi. 24—29. and *2 Kings* xxii. 8—17. *2 Chron.* xxxiv. 14.

It is plain therefore that the language of *Moses* was intelligible and his writing legible, in the year aforesaid B. C. 623, which was only 17 years before the commencement of the *Babylonish* Captivity B. C. 606, in the fourth year of *Jehoiakin*, in which *Daniel* the Prophet was carried away. Compare *Dan.* i. 1—6, and *2 Kings* xxiv. 1.—But this precious *Autograph* was probably carried, along with the sacred vessels of the Temple, to Babylon ; and *Daniel*, in his famous supplication for the sins of his people, near the close of the *seventy* years captivity, foretold by *Jeremiah*, ending in the *first* year of the *sole* reign of *Cyrus*, B. C. 536, who began his joint reign with his uncle “ *Darius the Mede*,” (the *Cyaxares* of *Xenophon*,) *two* years before, according  
to



to *Ptolomy's* canon, (*d*)—thus expressly refers thereto, ix. 1—11.

“Yea, all Israel have *transgressed thy law*,  
And have revolted, so as not to obey thy voice;  
Therefore the *curse* is poured down upon us,  
And the imprecation that is *written in the Law of Moses*,  
The servant of GOD; because we have *sinned*  
against HIM.”

Here

#### CHRONOLOGICAL REMARKS.

(*d*) I. The chronology of *Cyrus* the Great, the good, the special favourite of PROVIDENCE,—“*saying of CYRUS, HE IS MY SHEPHERD*,” by *Isaiah* xliv. 28, no less than 210 years before his birth!!—has been much embarrassed by the variations of historians:

*Herodotus* rates his reign at 29 years; *Cicero*, at 30; *Ptolomy*, at 9; and *Xenophon*, at 7. How are these to be reconciled?

*Herodotus* and *Cicero* count from the death of his father *Cambyfes*, and commencement of his reign in *Persia*; *Ptolomy*, from the capture of *Babylon*, B. C. 538, and the commencement of his joint reign with “*Darius the Mede*,” of Scripture—who only survived two years; *Xenophon*, *Daniel* and *Ezra*, from the death of *Darius*, and commencement of his *sole* reign; when, as he declares in his illustrious Proclamation, putting an end to the Jewish Captivity—“THE LORD  
GOD

Here is an express appeal to the "*written Law of Moses*" by *Daniel*, who survived the Babylonish Captivity; consequently "a Translation by *Ezra*," was unnecessary

GOD OF HEAVEN hath given me all the kingdoms of the earth." *Ezra* i. 2. |

II. A similar embarrassment affects the chronology of *Nebuchadnezzar* the Great, the instrument of divine vengeance on the Jews and neighbouring nations.—The *Jewish* historians date the commencement of his reign from his copartnership with his father, the *Nabopolassar* of Ptolomy, B. C. 607. who dates it three years later, B. C. 604, from his father's death, and commencement of his sole reign; and this, which was the *Chaldean* computation, is followed by *Daniel*, ii. 1. who himself was *Rab Mag*—"Master of the *Magi*" or "*Diviners*"—as (the word in *Perfic* signifies) the Established Priesthood of the *Babylonian* and *Persian* Empires.

III. An embarrassment of the same kind has also affected the chronology of the *Gospels*. *Augustus* made *Tiberius* "*collega imperii*," or took him into partnership, *Aug.* 19, U. C. 764, or A. D. 11-12; whence *Luke*, iii. 1. and the *provincial* writers, date the commencement of *Tiberius*'s reign: but the *Roman* historians count three years later, from the death of *Augustus*, *Aug.* 28, U. C. 767, or A. D. 14-15. This occasioned an error of three or four years in fixing the birth of  
Christ

unnecessary and absurd;—and, if we argue from *analogy*, are not the *oldest* Greek writings, those of the *Seven Sages*, *Homer* and *Hesiod*, &c. as plain, if not plainer and

Christ to U. C. ~~3~~3, instead of U. C. 749, according to *Luke* iii. 23.

These CHRONOLOGICAL REMARKS will be found of the highest importance, for adjusting dates in sacred and profane history, and correcting the *errors of Usher, Newton, Mann and Priestley*, &c.; and indeed cleansing the *Augean* stable of ANCIENT CHRONOLOGY.—*Playfair*, in his most useful *System of Chronology*, enumerates, in the last of his *Supplemental Tables*, no less than 88 different valuations of the period between the births of *Adam* and of *Christ*!!! from the highest of *Alphonfus*, 6984, to the lowest of *Rabbi Lipman*, 3616. And I will venture to assert, from no short nor slight inspection, that not one of the 88 is correct, or will solve the phenomena of *Ancient History* throughout!!!

These remarks have been suggested, and may indeed be illustrated, by a tissue of chronological errors, in the MONTHLY REVIEW of *Butler's Horæ Biblicæ*, last *October*, p. 213.

1. “By the first year of *Cyrus*, the Scriptures do NOT mean the first year of the subjection of *Jerusalem* to his authority”—for *Jerusalem* was then a waste.

2. “The first edict of *Cyrus* was NOT issued in the fifth year of the Conquest, *Baruch*, i. 2. (What conquest?)”



and simpler, than those of *Polybius* and *Plutarch*? But in the East, *languages* and customs alter more slowly than in Europe.

## 2. With

*quest*?) or in the second year of *Zedekiah's* reign"—for the second year of *Zedekiah's* reign was B. C. 598, full 62 years before!!!

3. "The second edict of *Cyrus*, supposed to take place "in the seventh month after the second siege, in which *Nebuzaradan* burnt the temple," B. C. 588. must therefore have happened, by *their own account*, full 52 years before the first and only edict!!!

4. *Sheshbazzar*, whom they suppose to have conducted the first return, and *Zerubbabel* the second, were *one and the same person*!! Compare *Ezra* i. 8. and v. 14. where this "prince of Judah," and first governor of *Judea*, is styled *Sheshbazzar*, by his *Persian* name, and ii. 2. *Hag.* i. 1. *Zorobabel*, by his *Jewish* name. The *Persian* name of the governor was *Tirshathba*, *Ezra* ii. 63.

The foundation of the second Temple began to be laid in the *second* year of *Cyrus*, B. C. 535, under *Zorobabel* the governor, and "*Jeshua* the priest," (son of *Jozadek*, *Ezra* iii. 2.) as appears from *Ezra* iii. 8—10. But, in consequence of the intrigues of the *Samaritan* colonists transplanted by *Esarhaddon*, at the *Persian* Court, the building was suspended, "all the days of *Cyrus*, even until the reign of *Darius* (*Hystaspes*) king of *Persia*," *Ezra* iv. 1—5. when the building

2. With respect to prior periods of history, Moses *might* have been a compiler, and probably was, in the *Antidiluvian* and *Patriarchal Chronicles* which he has

building was resumed, "in the *second* year of Darius," B. C. 520, by the exhortations of the prophets *Haggai*, i. 1. and *Zechariah*, i. 1. and finished "in the *sixth* year of his reign," B. C. 516. *Ezra* vi. 15.

5. "The superintendence of Jerusalem was NOT soon after transferred to *Ezra*;" for he was not appointed governor until "the *seventh* year of *Artaxerxes*" (*Longimanus*, not *Xerxes* as the M. R. suppose,) B. C. 458, full 58 years after the Temple was finished!! *Ezra* vii. 1—25; when "there went up with him from *Babylon* some of the Children of *Israel*"—as distinguished from the principal return of "*Judah* and *Benjamin*" in the first of *Cyrus*. *Ezra* i. 5.—Why the M. R. choose to quote the *apocryphal* book of *Esdra*s, in preference to the *canonical* book of *Ezra*, is to me unintelligible.

6. "Thus was terminated," (according to the M. R.) "by this *third* and last colony of returning *Jews*!" a captivity which (*if* it endured 70 years) must have begun 27 years *after* the accession of the first *Darius*. But if it ended B. C. 458, it must have commenced B. C. 528; that is, only ten years *before* the accession of the first *Darius*, (meaning *Hystaspes*,) or ten years *after* the joint commencement of the reigns of *Darius* the *Mede* and *Cyrus*, B. C. 538!!!

That

has furnished, *Gen.* v. and xi ;—and the beginning of the former has much the air of a most ancient and venerable, as well as distinct *written* record :

“ Now

That the *Jewish* Captivity *did* actually endure 70 years, we learn from the *Scripture of Truth* realised by the event—from the fourth of *Jeboiakim*, B. C. 606, (and the *second* year of *Nebuchadnezzar*’s joint reign with his father,) to the first of *Cyrus*’s sole reign, B. C. 536, according to *Daniel* ix. 1.; when, in the *first* year of *Darius the Mede*, B. C. 538, and *sixty-eighth* of the Captivity (of *seventy* years, foretold by *Jeremiah* xxix. 10.) he expected the return of his people, according to “ THE ORACLE OF THE LORD.”

Mr. *Butler* might well retort—“ *I apprehend, that the M. R. will find it impossible to reconcile these particulars with the dates which they have adopted.*”—And when *professional* critics can be guilty of such gross and glaring *anachronisms* and *absurdities*—“ *lay-theologians*” surely are entitled to much lenity of censure, *if* they err, in representing “ *Josedek as high-priest at the time of the return of the Jews from captivity, who was carried into captivity,*” 1 *Chron.* vi. 15, and *seems to have been the elder brother of Ezra,*” vii. 1. being both sons of *Seraiah the high-priest* at the time of the Captivity, 2 *Kings* xxv. 18. But most unfortunately for the M. R. if Mr. *Butler* errs, he errs with *Josepbus*, p. 476. *Hudson*, who calls *Jesbua*,

at



“ Now this is *the book* of the genealogy of *Adam*,” &c. by the line of *Seth* to *Noah*. *The Creation of the World, the Description of the Garden of Eden, the Temptation of Eve—*

at the return, ἡμεῖς τε ἰσπεδοντες τε ἀρχιερεως, “ son of *Josedek the high-priest !!!*” Nor did *Jesbuab* become high-priest until the reign, perhaps, of *Darius Hystaspes*, and renewal of the building of the Temple.—See *Haggai* i. 1. and *Zecbar*. iii. 1.

IV. The third and last Jewish governor, and co-adjutor of *Ezra*, was *Nebemiah*, appointed in the 20th year of *Artaxerxes Longimanus*, B. C. 445, *Neb.* ii. 1. His commission was to “ *repair the walls of Jerusalem*,” which had been broken down by the *Babylonians*, &c.—This he effected in the course of 52 days,” with much opposition from the *Samaritan* and *Arabian* States, *Neb.* vi. 15, and iv. 17.—And this seems to be intimated in the parenthetical remark of the famous prophecy of the 70 weeks, *Dan.* ix. 25.—(“ *Thou shalt return, (i. e. thy people,) and Jerusalem shall be rebuilt; even the street and the breach [of the wall]—in stress of times.*”)

And accordingly, during the twelve years of his government, this noble and patriotic governor rebuilt and repeopled the city, and, with *Ezra*’s assistance, restored the civil and religious polity of the Jews; and then returned, according to promise, in the 32d of *Artaxerxes Longimanus*, to the *Persian* Court, *Neb.* v. 14. and

*Eve*—might also have been distinct documents, furnished by *Adam* himself, or the righteous *Enoch*, (whose prophecy respecting the *general judgment* has been preserved

xiii. 6. B. C. 433;—and obtained leave, “*after certain days*,” near the close of that prince’s reign, to return again and to *reform some abuses* that had crept in during his absence.—And from the conclusion of his administration, (who was the last *Tirshatha* or Persian governor,) we may date the full and perfect *restoration* of the Jewish polity, and the commencement of *Daniel’s* 70 weeks, (forming the first branch of the grand prophetic period of 2300 days, viii. 14.) about B. C. 420, and fourth of *Darius Notbus*; after whom, *Daniel* was informed in the last and astonishingly minute vision vouchsafed to him in the *third* year of Cyrus, x. 1.—(“to make him understand what should befall *his people* in the *latter days*”—after their full restoration)—“There shall yet stand up *three kings*”—of the *Persian* dynasty—his successors—*Artaxerxes Mnemon*, *Ochus*, and *Arogus*;—and “a *fourth* far richer than them”—*Darius Codomannus*, the last king of Persia, who was conquered by that “mighty king of *Græcia*”—Alexander the Great—the first of the *Macedo-Græcian* dynasty. *Dan.* viii. 21. and xi. 2—3.

This *prophetic* character of the *four last* kings of Persia, who succeeded *Darius Notbus*, (which has been

L

mistakenly

ed by *Jude*, and which therefore probably was *written*.)—But is it not rather presumptuous to assert that he *must* have been a compiler, even in these? Might not the TUTELAR GOD OF ISRAEL, whose “*faithful servant*” he was; and who favoured him with two successive conferences, of 40 days each, on the summit of *Sinai*; and who conversed with him, *mouth to mouth*, even *plainly and not enigmatically*.”  
—for

mistakenly attributed, by the whole stream of commentators and chronologers, to the *four first* after *Cyrus*,) —seems to fix the beginning of the period of the 70 weeks to the reign of *Darius Notbus*, beyond a doubt; —when “THE ORACLE,” that “*issued*” from the Divine Majesty, (as DABAR should be rendered, ix. 23, as also ix. 2, and *Jer.* xxix. 10. and *Isa.* xlv. 24—26.) took full effect:—Not the *proclamation, edict, or decree*, of the “*first of Cyrus*,” B. C. 536; or “the second of *Darius Hystaspes*,” B. C. 520; or “the seventh of *Artaxerxes Longimanus*,” B. C. 458; or “the twentieth of *Artaxerxes Longimanus*,” B. C. 445; all of which have had their partisans among the most celebrated divines and chronologers—*Lloyd, Usher, Scaliger, Prideaux, Marshall, Newton, Michaelis, Dathe*, &c. &c. &c. and all equally at variance with the “SCRIPTURE OF TRUTH,” and with each other:

Not



—for THE LORD spake unto *Moses face to face*, as a man *speaketh to his friend*," Numb. xii. 8, *Exod.* xxxiii. 11.—might not the DIVINE ORACLE, who thus favoured him with the most familiar communications, have revealed unto him the *mysteries of the Creation, of the Fall, and of the Redemption of Mankind*, by a future "PROPHET," like unto, but "greater than, *Moses*?" *Deut.* xviii. 15.

Surely, after such testimony, to assert

Not one of these epochs furnishing an adequate end of the 70 weeks, or 490 years:—The grand *rock*, upon which the partisans of each seem to have split, is the ambiguous rendering of the Hebrew *Dabar*, Dan. ix. 23.—"*Commandment*,"—which they unfortunately mistook for the *human* instead of the *divine*—although the *proclamation of Cyrus*, and *decree of Darius*, &c. are plainly distinguished by different terms.

The DIVINE ORACLE is dated from its taking effect, by HIM, with whom "*one day is as a thousand years, and a thousand years as one day*," 2 *Pet.* iii. 8. *Pf.* xc. 4.—and who declared, of the *resurrection of the just*, at his *second passover*—"*The hour is coming, and is now* [at hand], when the [righteous] dead shall bear the voice of the Son of God,"—about 1770 years ago!!!

that “ *Moses* lays no claim to the character of an *inspired historian* ”—even respecting *prior* periods—is rashness and prepossession in the extreme.

3. That he does expressly lay claim to the character of an *inspired historian*, respecting the future destinies of his nation, the whole tenor of the *history of his own times*, in the four last books of the Pentateuch, *Exodus*, *Leviticus* and *Numbers*, written during the 39 years of wandering in the Deserts of *Arabia*, and *Deuteronomy*, that admirable compendium of the whole law, written in the *fortieth*, bears ample and abundant testimony.—In that awful enumeration, *Deut.* xxviii. in particular, of the blessings attached to their obedience, and curses to their disobedience, he expressly predicts the *Babylonish Captivity*, as happening during their *regal* state, and that it was to be a captivity *by land*, verse 36 ; for the Hebrew verb, rendered “ *shall bring thee*,” should be rendered *ambulare faciet*—“ *shall cause thee to walk*,”—or shall drive thee as cattle ;—while,  
from

from verse 49 to the end, the *Roman Captivity* is portrayed with the most astonishing precision and minuteness of detail, rivalling *Josephus* himself, the mournful spectator of the Roman war. That it was to be a captivity *beyond sea*, we learn from verse 68. And *Josephus* has explained a prediction therein, seemingly inconsistent, “*And no man shall buy you,*” —the market being so glutted with the multitude of Jewish slaves sold by *Titus*, that at length there were no *bidders*!!! *Geddes*, explaining the fact, suppresses the author.

And, to crown all, this *inspired historian* has predicted that long period of *desolation* to follow the Roman Captivity, verse 59.

“Then the Lord will make *thy* plagues wonderful,  
And the plagues of *thy* seed;  
Great plagues and of long continuance,  
Sore sicknesses and of long continuance;”

i. e. *of very long continuance*,—as afterwards more particularly specified in the grand prophetic period of 2300 days, revealed to the prophet *Daniel*, viii. 13—26.



the finest comment that ever was written on this denunciation of *Moses*.

And he has foretold their final return at the end of the desolation, upon their repentance, chap. xxx. 1—3.

“ And it shall come to pass, when all these are come upon thee, the blessing and the curse that I have set before thee, and thou shalt *call them to mind* among all the nations whither the Lord thy God hath driven thee:—that then, THE LORD THY GOD will turn thy captivity, and have compassion upon thee; and will return and *gather* thee from all the nations whither THE LORD THY GOD hath *scattered* thee.”

To assert, with *Eichhorn*, that the idea of an *inspired historian* is *absurd*,—borders on the most deplorable infatuation, and is directly repugnant to the whole tenor of the *providential history of mankind*, contained in the Bible; in which mankind are deterred from idolatry and vice, by learning what was “ *to befall* ” righteous or corrupt nations “ *in the latter* ”

*ter days ;*”—as foretold by the unerring *Scripture of Truth*, many ages before the events.—For, “*the prophetic argument*” is justly counted, by *Peter*, “*firmer*” than the *argument from miracles*, 2 *Pet.* i. 19; the latter being *fleeting* in their nature, addressed to the *senses* of the beholders, and resting on their *testimony*—such as the astonishing miracle of *the Transfiguration of Christ*, on *his* and *John’s*; supported by the three evangelists, *Matthew*, *Mark* and *Luke*:—whereas the argument from prophecies fulfilled, and still fulfilling, is *permanent*, and addressed to the *understandings* of believers, in *all* subsequent ages.

V. Improving upon his *German* model, “*GEDDES*, that long-awaited *rational* commentator whom *Britain* has found,” (as *Germany* her *Eichhorn*,)—as the *M. R.* tells us—“*begs* leave to observe, that we have no *intrinsic* evidence of *inspiration*, or *any thing like inspiration*, in the *Jewish historians*. On the contrary, (says he,) it is impossible, I think, to read them devoid

of *theological prejudices*, not to discover in them evident marks of human *fallibility* and human *error*."—"After reading the Hebrew writings themselves, and finding in them, *to my full conviction*, so many intrinsic marks of *fallibility*, *error* and *inconsistency*, not to say *downright absurdity*, I could not, (to use the emphatical language of the Apostle *Paul*,) believe their absolute inspiration, *were an Angel from Heaven to teach it*."—*Vol. II. Preface*, p. v—xi.

Having myself traversed the field of the *Hebrew Scriptures*, in all directions, for several years past, I must enter my formal protest against this *idle assertion* in toto ;—for my optics and achromatic telescopes, upon the nicest scrutiny of philosophical research, lead to the contrary results in every particular :—in sweeping the *Scriptures*, they have indeed often retrenched much *erratic* light, and discovered many *halo* and *parhelia* cast round about the originals, by such "*faithful translators*" and "*rational commentators*"—viewing the  
the



the *luminous* bodies of the *revealed hemisphere*—"the burning and shining lights" of the Old and New Testament—through the mists and coloured mediums of *philosophical* and *theological prejudices*;—and to collect "the marks of fallibility, error and inconsistency, not to say downright absurdity"—teeming in the pages of *Geddes*, throughout the two first volumes of his "*faithful translation*," would swell this Part to the size of a folio.—Two or three instances may suffice for "*the full conviction*" of Biblical critics.—EX PEDE HERCULEM.

In that truly DIVINE ODE, usually called *Moses's Song*, but in reality communicated by *inspiration* to the highly-favoured Prophet, shortly before his decease, by the GOD OF ISRAEL himself, *Deut. xxxi. 19.*

"That this song may be a witness for ME against the *Children of Israel*"—"when many evils and troubles are befallen them;"—"for it shall not be forgotten out of the mouths of their seed:"—an amazing *historical* prophecy, actually fulfilling

fulfilling at the present day, no less than  
 $1609 + 1799 = 3408$  years after it was  
 written !!!

For *Moses* “wrote this song the same day:”—which no *uninspired poet* possibly could in one day—if we consider the great variety of topics, and the finished excellency of a composition of such considerable length—rendering it altogether the finest *Lyric Ode* that ever was penned, but surely the most difficult; not only from the grandeur and sublimity of its sentiments, and from the majestic simplicity and imperial brevity and conciseness of the diction; but also from the *literal errors*, that have unavoidably obscured its effulgence, creeping in through the inaccuracy or mistakes of numberless transcribers, during such a long succession of ages.—It is indeed astonishing that this Divine Poem has been handed down in so perfect a state as we still have it.

The tutelar care of THE GOD OF ISRAEL, training up “*Jeshurun*,” or the rising generation, in the Deserts, to virtue  
 and

and religion, during forty years, and their woeful ingratitude, are detailed in the following stanzas—at humble and awful distance from the inimitable original:

DIVINE ODE.

I.

“When THE MOST HIGH divided to the nations  
their settlements;  
When HE separated the Sons of *Adam* :  
HE assigned the boundaries of *the Peoples [of Israel]*,  
According to the number of the Sons of *Israel*;  
For the portion of THE LORD is *his people—*  
*Jacob*, the survey of his inheritance.”

II.

“HE found him in a desert land,  
And in a waste howling wilderness;  
HE led him about, HE instructed him,  
HE kept him as the apple of his eye.”

III.

“As *the eagle* stirreth up his nestlings,  
Hovereth about his brood,  
Spreadeth abroad his wings,  
Taket them up,  
Carrieth them on his shoulder :  
[So] THE LORD alone did lead him,  
And with HIM was no *strange God*” (co-adjutor)—

IV. “But



## IV.

“But *Jeshurun* (righteous Israel) waxed fat, and  
spurned :—

—*Thou art waxen fat and gross and sleek!*—

He forsook THE GOD who made him,  
And slighted THE ROCK of his salvation.”

But how are these select stanzas (which  
I have attempted to render less imperfectly  
and more literally) travestied and carica-  
tured by *Geddes*!—as reduced to the same  
form, from his prosaic order, for ease of  
comparison :

## I.

“When the MOST HIGH assigned to *Nations* their  
inheritances,

When HE dispersed the Children of *Adam* ;

HE fixed the boundaries of Peoples,

*Exclusively* of the Children of Israel :

For THE LORD's own portion is his people Jacob,

The lot of his own inheritance is Israel.”

## II.

“HE *provided* for *them* even in the wilderness,

And in the arid deserts [HE fed them] :

HE protected *them*, HE trained *them* up,

And HE guarded *them* as the apple of his *own* eye.”

## III.

“As an eagle, jealous of *her* aërie,

Hovereth over *her* young,

[Or,]

[Or,] expanding *her* wings,  
 Taketh them up,  
 And beareth them on *her* shoulders;  
 [So] THE LORD alone conducted,  
 And with Him was no *Stranger* God."

## IV.

" But [*Israel*] grew fat and kicked,  
 —Grown fat, full and fastidious—  
 They forsook THE GOD who made *them*,  
 And despised *the Author* of their salvation."

## EXPLANATORY NOTES.

1. In the first stanza, the *colonization* of the earth, by "the sons of *Adam*," according to the divine appointment, is magnificently described.—And the finest comment that ever was written thereon is by *Paul*, in his celebrated discourse at *Athens*, *Acts* xvii. 26.

" And HE made from *one blood*, every *nation* of mankind, to dwell on the whole face of the earth; having decreed the appointed *seasons* and fixt *boundaries* of their respective settlements."

In the Divine Ode, the settlements of "the *Gentiles*" are finely contrasted with those

those of “ *the Peoples* ” or—*Tribes of Israel*,—each tribe, on account of their immense population, being considered as *a people* in itself;—while the aggregate of the *twelve tribes*—*according to the number of the Sons of Israel*”—composed “ *his people* ”—“ whom THE LORD chose to be *a peculiar treasure unto himself* ”—“ though all the earth be *his* ”—“ for *Abraham* their father’s sake.”—How *Geddes* has “endeavoured” to prove, that the Hebrew rendered by the *Septuagint* κατὰ ἀριθμὸν—“ *according to the number* ”—signifies “ *exclusively* ”—is reserved for the C. R.—He here modestly avows his ignorance:—“ And indeed, if *this be not the meaning*, [which is both ungrammatical and unintelligible,]—*I confess I do not understand the passage.*”

2. In the *second stanza*, which finely describes the *pupillage* of young *Israel*, in the infancy of his state, by the fostering care of his TUTELAR GOD, *Geddes* interpolates — “ He *fed* them; ” — of which there is no trace in the original—to sup-



port his mistranslation—of “*provided*,” instead of “*found*,”—dropping that characteristic trait of the “*howling* wilderness” abounding in beasts of prey; and instead of “*waste*”—exhibiting in his own *Erse*—“*arid*.”

3. In the *third* stanza, in defiance of all the *affixes* which are masculine, GEDDES transforms the *eagle* into a *female*—who, he tells us, “is the most attentive of all birds to her young, until they are able to *do* for themselves.”—But under this most exquisitely natural imagery, the God of ISRAEL compares himself—training the *Israelites* in the Deserts of *Arabia Petræa*—to the *parent eagle* training his *brood* to fly;—first “*stirring them up*,” or rousing them from the nest;—then “*hovering about them*,” to encourage their timid efforts; “*spreading abroad his wings*,” to receive them when drooping; “*taking them up*,” when wearied and exhausted by unusual efforts; “*carrying them on his shoulder*,” to ease them:—So finely described elsewhere, *Exod.* xix. 4.

“*I car-*

"I carried you on eagle's wings, [from Egypt,]  
And brought you unto MYSELF."

As OUR LORD still more pathetically complains, in that inimitable apostrophe to *Jerusalem*, for her ingratitude and unmindfulness of *all* his fostering care, from the beginning of their state until their rejection of HIM as THE CHRIST:—  
*Matt. xxiii. 37.*

"O *Jerusalem! Jerusalem!* Thou that killest the  
*Prophets,*  
And stonest them that are sent forth unto thee!  
*How often* would I have gathered thy children  
together—  
*As a bird gathereth its brood together under its*  
*wings—*  
But ye would not!—  
Lo! your HOUSE [of THE LORD] is left unto  
you *desolate!*  
For I say unto you, Ye shall not see ME—[its  
Brightest *glory*, *Hag. ii. 7.*] henceforth;  
Until ye can say, [with hearty repentance and  
True faith,]  
BLESSED IS HE THAT IS COMING IN THE  
NAME OF THE LORD."

Here *opvis*, "*a bird*," is plainly generic,  
(as in *ornithology*,) and signifies that *noblest*  
of

of birds—the eagle—as in the Divine Ode, the reference to which is plainly marked by “*how often*,”—and by an imagery frequent in Hebrew poetry :

“Keep me as *the apple of the eye*—

Hide me under *the shadow of thy wings* !” —

—“Under *the shadow of thy wings* shall be my refuge,

Until this tyranny be overpast.”

And the *Nisser*, of *Moses*, is most probably “*the golden eagle*” of *Bruce*, in the curious *Appendix* to his *Travels into Abyssinia*, vol. vi. p. 191.—“not only the *largest* of the eagle kind, but surely one of the largest birds that flies.”—He shot one on the highest top of the mountain Lamalmon, “which from wing to wing was 8 feet 4 inches ; from the tip of his tail to the point of his beak, when dead, 4 feet 7 inches : he weighed 22 pounds.”—This noblest and most *courageous* of the winged tribe is found also in the *Tauric Range*, in the Mountains of Ghilan in Asia, and in the *Alps* of Switzerland in Europe.

M

He



L' He is the *Vultur barbatus* of *Linnaeus* \*, from the tuft of hair below his beak; thence called in Abyssinia, *Abou Duck'n*, "*Father Long-beard*."—The Swiss call him *Lämmergeyer*, "*Lamb-devourer*:" and he has been well described by two of their naturalists, *Gesner* of Zurich, and *Sprungli* of Berne, in *Andreae Briefe aus der Schweitz nach Hanover geschrieben*, "*Letters written from Switzerland to Hanover by Andreae*." Edit. 1776. p. 195—201.—

\* This great and "*long-winged eagle*," "*full of feathers, and of divers colours*," as he is described by *Ezekiel*, xvii. 3. exactly corresponding with *Bruce's* description—and whom *Ælian* calls χρυσάετον "*golden eagle*," and describes as μέγιστον αετῶν "*greatest of eagles*,"—does not disdain carrion, as *Bruce* found; and the *Ghilanese* eagle is so described by *Gmelin*—"*Et comme il ne dedaigne pas non plus la charogne, on s'est déjà souvent servi de cet genre d'appât, pour le prendre*."—Hence the propriety of our Lord's awful imagery:—"Where the *carcass* is, there will the *eagles* be gathered together."—Where the mass of a nation becomes corrupt, thither will the swift ministers of destruction flock—"to devour, to destroy, and to make an end."

See

See also M. *Gmelin's* account of those in *Ghilan* in the *Histoire des Decouvertes par Savans Voyageurs*, tom. ii. p. 385.—M. *Buffon* erroneously confounds this peculiar species of eagle with the *Condor* of *Peru*, which has no talons.—This is the monstrous bird called the *Roc*, in *Arabian Tales*.

*Horace* has finely described the training of the young *Alpine* eagle, in that brilliant Ode, *Qualem ministrum*, descriptive of the education of the young *Nero's* by *Augustus*—so much admired by classical readers: but how does his description flag, when compared with that of the Divine Ode, under the equal disadvantage of a close translation!

“ As, the winged bearer of the thunderbolt,  
 (To whom, o'er vagrant birds, the king of Gods,  
 Jove, granted dominion, to reward  
 His tried fidelity, respecting ruddy *Ganymede*;)   
 Originally, youth and the vigour of his fire  
 Drove from the nest, unvers'd in toils;  
 And now, when winter's rainy clouds disperse,  
 The vernal winds taught him unusual efforts,  
 Timorous at first; then, on the *sheepfolds*, soon,

He darts down hostile, urged by impetuous ardour;  
 And now, on resisting, struggling dragons;  
 Actuated by love of prey and of combat :—  
 “ [So] beheld the *Alpine* tribes young *Drusus*,  
 Warring in their mountains.”

According to the ancient *Egyptian* mythology, “*the soul of Jove was in this bird*,”—which thence perhaps was made the *ensign* of the *Roman* State, as under *Jove’s* protection. — The *Roman Eagles* were sacred standards, which *Tacitus* calls *propria legionum numina*—“the peculiar *divinities* of the legions”—to which they sacrificed, and by which they swore. — Both the *Egyptian* and *Roman* superstitions seem to have been distorted from the *Hebrew* Scriptures ;—and I can scarcely be persuaded but that *Horace* had seen the *Septuagint* version of the *Pentateuch*, which judiciously understands the *Nisser* of *Moses* as the *male eagle*—*αιετς*, and renders all the affixes *masculine*—*αυτς*—so well expressed by “*Patrius vigor nido propulit*,”—which is a free translation of

As “*the eagle stirreth up his nestlings*,”  
 or, in the original, “*nest*.”

4. But



4. But the last stanza crowns “ the sins, negligences and ignorances ” of this *traducer*, not *translator*, of THE HOLY BIBLE.

For *Jeshurun*, “ righteous Israel ” in the Text, he unwarrantably substitutes “ *Israel* ; ”—the finest and most impassioned apostrophe in the second line—“ *Thou art waxen fat and gross and sleek !* ”—so descriptive of the *wantonness* of national prosperity,—and to be equalled only by the foregoing apostrophe of the same Divine Author, “ *who shake as never man shake,* ” to *Jerusalem*, which is its best comment—*Geddes* metamorphoses into—“ *Grown fat full and fastidious* ”—*They* forsook, &c.—confounding both numbers and persons in the original !—

—“ The reader,” says he in the *explanatory note*—“ is apprized that the original is here in the *second* person singular: *Thou art grown*, &c. But these frequent transitions from *person* to *person*, and from *number* to *number*, are mere *HEBREW LICENSES* ; which, by being lite-

rally rendered, gives the text an *air of confusion*, and sometimes makes it *unintelligible*. See GEN. PREF."—Quære—Are not these *Erse* licenses, for *give* and *make* ?

But such "*transitions*" surely are not confined to "*Hebrew*" poetry ;—nor are they "*licenses*."—They are indeed the genuine voice of *Nature* herself, when roused : Thus, LEAR exclaims, in his phrensy, on the wild heath, addressing "*filial ingratitude*," as if present :

" No, I'll weep no more :—In *such a night*,  
To *shut me out* !—Pour on, I will endure :—  
In *such a night as this* ! !—O REGAN ! GONERIL !  
Your old, kind FATHER—whose frank heart GAVE  
YOU ALL !!!—  
O ! that way *madness* lies.—

Even the correct *Virgil* apostrophizes *Metius Suffetius*, the *Alban* chieftain, who was torn in quarters by *Tullus Hostilius*—to punish his perfidious treachery ;—asserting the *justice* of his dreadful doom :

" Haud procul inde citæ *Metium* in diversa quadrigæ  
Distulerant :—At tu dictis, ALBANE, maneres !"

And

And this awful lesson, even from a *heathen* poet and philosopher, is surely well worthy of the most serious attention and dismay of a *professed* “*faithful translator*” of Holy Writ ; too often, alas ! “*befooled*” himself, and “*befooling*” others, of his “*simple*,” credulous readers ;—to borrow the low, vulgar, obsolete diction of his pie-bald version or rather *travesty* (e).

VI. But it was reserved for *Voltaire*, the grand master of modern infidelity, to find

(e) The following translation of 1 *Sam.* vi. 6. by *Geddes*, is also submitted to the Public :

——“ Why would *ye* harden your hearts, as the *Egyptians* and *Pharaoh* hardened their hearts ? Did they not, after He [*the God of Israel*] had *befooled* them, let them [*the Israelites*] go ; and go they did ? ” —The authorized translation, instead of “*befooled them*,” renders “*wrought wonderfully among them* ; ” and *Geddes* himself, in the parallel passage, *Exod.* x. 2. much better renders — “*How severely I treated the Egyptians* ” — “*displaying my wonders among them* . ” —The low and obsolete term, “*befool*,” signifies to *infatuate*. —How would it sound in *Balaam*’s reply to his *ass* ? — “*Because thou hast befooled me, had I a sword in my hand, I would now kill thee* . ” *Numb.*



find out that "*it was impossible that MOSES could have written the Pentateuch.*"—

1. from want of materials to write on;

2. from

xxii. 29.—There he renders—"insulted me."—What various renderings!

If Geddes, in the *Historical Scriptures*, be thus "*be-fooled*," in the *Prophetical*, how will he be *bewildered* and *becrazed*!—I tremble for his fate—"If thou hast run with *footmen*, and they have wearied thee, how then canst thou contend with *horsemen*? Jer. xii. 5.

How finely has *Moses* paraphrased the full import of the verb, so degraded and traduced by *Geddes*!—*Deut. iv. 34.*

"Hath GOD assayed to go and take unto himself a nation from the midst of a nation, *by trials, by signs, and by wonders; by war, and by a mighty hand and by an outstretched arm, and by great terrors*; according to *all that the LORD YOUR GOD did for you in Egypt, before your eyes.*"

But, by adopting the term "*be-fool*,"—i. e. *infatuate*—is not *Geddes* rather inconsistent with himself in a prior note? *Exod. iv. 21.*—"Nothing but a total unacquaintance with the *Oriental* style, could have hence given rise to the *absurd idea*, that GOD *really* "*hardened the heart of Pharaoh*," &c.—The absurdity, alas! is his own;—evincing his utter ignorance of the *Oriental* style:—*Pharaoh* first "*hardened his own heart*;"—and when he became incorrigible, then THE LORD, by *judicial infatuation*.

2. And

2. from want of *alphabetical* writing ; and,  
 3. from the *poverty* of the Israelites, who,  
 he asserts, had neither *gold* enough, *skill*

2. And how deplorably has he overlooked the import of the parenthetical clause, 2 *Sam.* vii. 14. in that last and most illustrious limitation of the birth of CHRIST to “ the *house* and *lineage* of *David*,” *Luke* ii. 4.—in that awful warning to his persecutors ! —“ I will be to HIM for a father, and he shall be to ME for a son :—( *Whosoever* [shall be engaged] in *persecuting* HIM, I also will chastise him with the rod of men, and with the stripes of the sons of *Adam* : )—and my mercy shall not depart from HIM ; as I withdrew it from *Saul*, whom I withdrew from before thy face.”

The application of this august prophecy to CHRIST is decided by *Paul*, *Heb.* i. 5. And the learned *Pierce*, in his note on the passage, has well explained the parenthetical clause. Our public translation, which *Geddes* here servilely follows, seems to have applied this prophecy to *Solomon*, confounding it with another about seven years later, 1 *Chron.* xxii. 8. delivered by THE ORACLE OF THE LORD himself to *David*, with a marked reference however to this by *Nathan* ; wherein *Solomon* is promised, and appointed by name, to build the *House of the Lord*.—But surely *Solomon*, though he did commit iniquity, was not chastised with “ the rod of men ;” for he lived in prosperity, and died “ in *peace*,”—as the latter prophecy predicted.

enough,

enough, nor *leisure* enough, to make the *golden calf*, in the wilderness.—See the admirable refutation of *Lettres de quelques Juifs*, vol. i. p. 19, &c.

By a blunder the most truly ridiculous, this lying writer and miserable critic collects, that the important Book of *Samuel* was not written until after the time of “*Alexander the Great* ;” from the Witch of Endor, who, in the Vulgate Latin version of 1 *Sam.* xxviii. 7. is described as “*habens pythonem*.”—“But it is very strange,” says *Voltaire*, “how this word *python* (which is *Greek*) could be known to the Jews so early as the time of *Saul*—It must therefore have been after they began to have commerce with the *Greeks*.”

*Python*, it is true, is *Greek* ; *πυθων* signifying “*corruption* ;” and was appropriated to the *Dragon*, who was the grand symbol of *divination* among the *Greeks*—See *Acts* xvi. 16, and compare *Rev.* xii. 9. —But the *Hebrew* original differs widely both in sound and sense ; the Witch being a votary of בעלת אוב, *Baalath Aub*, “*Mistress*”



*treſs of Deſtruction*,”—a title of *Diana*, or the infernal *Hecate*, the malignant Intelligence reſiding in the *Moon*, who was ſtyled “*Queen of the Heavens*” by the *Phœnician* and *Canaanitiſh* nations, as we learn from *Jerem.* xliv. 17; as the “*deſtroying*” Intelligence, *Apollo*, reſiding in the *Sun*, was ſtyled “*Abaddon*,” or *Aubadōn*, “*Lord of Deſtruction* ;” and *Beelzebub*, by the Jews, “*Maſter of the Heavens* or *Celeſtial Manſions*,” as noticed in the *Fiſt Part* ; and alſo *Moloch*, “*King*,” by the *Canaanites*, 2 *Kings* xviii. 34. and xix. 13. And by a miracle the moſt tremendous, not a *phantom* or illuſion was raiſed, but *the ghof*t of the venerable Prophet—to the mutual terror and diſmay of the *Witch* and *Saul*—“*And the woman ſaw Samuel*, and ſhe cried with a loud voice,” &c. — and deſcribed him as “*a God* aſcending from the earth”—“*And Saul knew* that it was *Samuel himſelf*, and he ſtooped with his face to the ground and bowed himſelf ;”—(for ſo may the original paſſages, .11—14, be more cor-

rectly translated.)—And the dreadful Intelligence —“ *To-morrow shalt thou and thy sons be with me* ” in *Hades*, so exactly verified at the fatal battle of *Gilboa*, proves that it could be no other than *Samuel himself* ascending in glory, when thus “ *provoked* ” by the idolatrous superstition of *Saul*;—not “ *disquieted*, ” as incorrectly rendered in our version, (See *Farmstr on Miracles*, p. 492.)—to denounce his fate. 2/

Such is the *Hebrew* critic, (as he sometimes affects to be,) who unguardedly made the following avowal, of which the *Lettres de quelques Juifs*, vol. ii. p. 461, have not failed to take the most ludicrous advantage :

“ *J’ai pris un Rabbin pour m’enseigner L’HEBREU, je n’ai jamais peu l’apprendre.* ”

“ I engaged a Jewish Rabbi to teach me *Hebrew*; but I have never been able to learn it.”

VII. Aping his master, *Paine*, in like manner, has discovered that the *Book of Job* was originally written in *Greek*, by  
some

some heathen philosopher, of late date, and thence translated into Hebrew;—from the *Greek* names of the constellations, “*Pleiades*, *Orion* and *Arcturus*,” adopted from the *Septuagint* version, by our English translation, in two remarkable passages of *Job*, ix. 9. and xxxviii. 32.—not knowing, in the extent and compass of his ignorance, that the original terms in Hebrew are as unlike in sound as in sense (*f*) —“*Aish*” denoting *Ursa Major*; “*Chimah*,”

(*f*) 1. *Aish*, in Hebrew, signifies “*an assemblage*,” and is admirably appropriated, according to *Aben Ezra*, &c. to the constellation of *Ursa Major*, the most remarkable in the whole heavens—and, from its vicinity to the North Pole; supposed to preside over the rigorous frosts of *Winter*.

2. *Chesil*, signifies “*benumbed*” or *torpid* with cold; expressive of the *Autumnal* constellation of *Scorpio*, at the Sun’s entrance into which the cold weather begins, and the *contractions* of the Earth’s bosom.—Hence the Jewish month *Chisleu*, corresponding to part of *November*.

3. *Chimab*, signifies “*charming*,” admirably expressive of the delightful season of *Spring*, when the  
Earth



*mah*," *Taurus*; and "*Chesil*," *Scorpio*:— while the fourth constellation, "*Mazaroth*," left, through ignorance of its meaning, untranslated by the *Septuagint* and our *English* translation, is judiciously rendered by *Suidas*, in his second signification of *Μαζαροθ* "*the Dog-star*" or *Sirius*; where the *Hebrew* or *Egyptian* termination, (as in *Naboth*, or *Thoth*, *Behemoth*, &c.) marks his utter ignorance of the *Greek* tongue also.

These

*Earth expands* her bosom to the Sun's genial heat, when entering into *Taurus*, in *April* (quasi *Aperilis*.)

"Candidus auratis aperit cum cornibus annum  
*Taurus*; et adverso cedens *Canis* occidit astro."

"When the White *Bull* with gilded horns opens the  
year;

And sets (heliacally,) from the advancing  
Constellation of *the Dog*, retreating." *Virgil*.

This is finely expressive of the relative positions of *Taurus* and *Sirius* on the celestial sphere; the *Bull* seemingly retreating backwards, as the Sun advances ~~Eastward~~ <sup>Eastward</sup> ~~forward~~ in the zodiac, as if to avoid the fury of the *Dog-star* coming forward to face the *Bull*.

4. *Mazaroth*,

These inimitable passages, amidst all the clouds and darkness attached to *patriarchal language* and *patriarchal astronomy*, still bursting forth to the Philosophical Orientalist, with a radiance the most dazzling, and with an imagery the most sublime and beautiful, and yet the most chaste and scientifically correct—which even a *Mas-kelyne* and a *Herschell*, a *De la Lande* and *De la Place* might view with admiration and amazement—may thus be less incor-

4. *Mazaroth*, signifies “*furious*,” or “*raging*,”—an apt epithet of the constellation of the *Dog*, at whose *beliacal* rising the sultry heats of *Summer* commence, and last 40 days—thence called “*the Dog-days*.”—It is naturally derived from *Mazar*, which in Hebrew signifies *Spurius*, *Nothus*; in Syriac, *Inebrians*, *Potens*; and in Arabic, *fortis*, *impavidus* fuit—exactly corresponding to the *Roman* epithets, “*Infana Canicula*”—“*Jam Procyon furit*”—“*Rabiem Canis*” in *Per-sus* and *Horace*. In the primitive sphere of *Job*, this constellation is finely contrasted with its opposite, in situation as in qualities, *Ursa Major*; and supposed to be dragged forward by an “*almighty hunter*,” *Orion*, from “*the recesses of the South*” or *Antarctic Circle*, whence he seems to have issued, to face his game, *the Bear* and her whelps performing their diurnal rotation, in and near the *Arctic*.

rectly

rectly rendered, illustrating each other, in the most difficult and obscure parts, of the most obscure poem extant, as it is by far the most ancient — compared with which, *Lycophron* is plain and easy :

“ How can *Man* be justified with God ! —

One of a thousand cannot answer HIM —

Making *Aish*, *Chefil* and *Chimab*,

And the recesses of the *South*.”

“ Canst thou shut up the delightful teemings of *Chimab* ?

Or the contractions of *Chefil*, canst thou open ?

Canst thou draw forth *Mazaroth* in his season ?

Or *Aish* and her Sons canst thou guide ? ”

This is the most picturesque description of the *cardinal constellations*, in the primitive sphere — many ages before the *Argonautic expedition* — (when, according to *Newton*’s fanciful system, it was first constructed,) — and the leading qualities of the *Seasons* over which they were supposed to preside ; according to the most ancient *Chaldean astronomy* : — *Chimah*, or *Taurus*, denoting the *expansions* of the Earth’s bosom in *Spring* by the Sun’s genial heat ; *Chefil*, its contractions in *Autumn*, by the cold



cold weather, so finely denoted by the contraction of the *Scorpion's* claws, numbed by the commencing cold; *Mazaroath*, as presiding over the sultry heats of Summer during "his season" of the *Dog-days*—commencing at his *heliacal* rising, on the 30th of July, in the present age and climate, and lasting for 40 days; and who is here represented as drawn forth from "the recesses of the *South*," or *Antarctic* Circle, by an almighty *Orion*; to face *Ajsh*, or *Ursa Major*, "revolving in her *Arctic* den, and watching *Orion*,"—as so finely described by *Homer*, *Iliad*. xviii. 485.

Ἀρκίονθ' ἦν καὶ Ἀμαξάν ἐπικλήσιν καλεῖσιν,  
'Η τ' αὖτις σφραῖλαι καὶ τ' Ὀρίωνά δοκευεῖ.

"And the *Bear*, furnamed also the *Wain*, (by the *Egyptians*,)

Who is turning herself \* about there, and watching *Orion*,"—

—and his hounds *Sirius* and *Canicula*;—  
and, under the guidance of the same almighty

\* It is remarkable, that both *Job* and *Homer* represent the *Bear* as *feminine*; which the English translators,

mighty *Arctophylax*, presiding over the opposite season of the *Winter*'s frosts.

And the drift of the argument, in both stanzas of *Job*, may thus perhaps be not incorrectly summed up :

GOD IS ALL POWERFUL—

Constantly regulating *the seasons* of the year :

But canst *thou*,—puny and presumptuous mortal!

Reverse the distinguishing characters of *Spring* and *Autumn*?

Or bring on the sultry heats of *Summer* and frosts of *Winter*—

Each in their proper season?

Well

tors, from inattention to the affixes, and ignorance of astronomy, mistranslate as *masculine*.—Even Professor *Darbè* writes "*Ursus Minor!*" for *Ursa Major*;—and mistakes *Mazaroth* for a plural, "*signa australia*,"—in defiance of its singular affix!!—He also mistakes it for a ἀπαξ λεγόμενον; whereas it occurs in the same sense of the *Dog-star*, with a slight interchange of kindred letters, *Mazaloth* for *Mazaroth*, (as the *Septuagint* version judiciously restore) 2 *Kings*, xxiii. 5.—exactly corresponding to the "*Palilia*" or "*Parilia*," the feasts of *Pales*, the Goddess or God of *Shepherds* among the *Latins*; whence *Palestine*—"The Shepherd-Land"—or *Palli-shan*,—as happily preserved in the *Sanscrit* or Sacred Language of *Hindustan*, the twin sister of the primitive *Syriac*.

As,  
"Pales," the

Well surely might the venerable but rather *impatient* Patriarch (g) exclaim, with contempt and indignation—

—“ *A miserable critic art thou ! !*”

—this *wooden* critic — as *Paine* describes himself at the close of his unhallowed labours

(g) For its intrinsic excellence, and as a singular curiosity, I will present the reader with the following character of *Job*, traced by a masterly hand, and the only one in the whole range of the Bible which the jaundiced eye of *Paine* has not caricatured :

—“ The Book of *Job* shews itself to be the production of a mind cultivated in *science*.—The allusions to objects of *Natural Philosophy* are frequent and strong.—It is full of the meditations of a mind strongly impressed with the vicissitudes of human life, and by turns sinking under and struggling against the pressure. It is a *highly wrought composition*, between willing submission and involuntary discontent ; and shews man, as he sometimes is, *more disposed to be resigned than he is capable of being*. *Patience* (Jam. v. II.) has but a small share in the character of the person of whom the Book treats ; on the contrary, his grief is often impetuous ; but he still endeavours to keep a guard upon it, and seems determined, in the midst of accumulating ills, to impose upon himself *the hard duty of contentment*.”—

O SI SIC OMNIA !

N 2

Here



bours on the *Old Testament*, which he ignorantly confounds, like his master *Voltaire*, with *the Bible*.

“ I have now gone through the Bible,  
as

Here is the richest honey extracted from the rankest weed—originally gathered perhaps in the dungeons of *Robespierre*, during *Paine’s* imprisonment.—The confessions of infidels and heretics to the cause of religion and truth are invaluable; they are like *contrary examples* in Experimental Philosophy, *one* of which, well authenticated, is sufficient to overturn the most ingenious *hypothesis*, supported by a thousand metaphysical subtilities.

If *Paine’s* homage to the scientific skill and philosophical information of the Author of *Job* be well founded, as it certainly is, and if it was written by a *Hebrew* or *Arab* in the *patriarchal* times, surely the *Jews* could not have been “ *very ignorant* of science;” and that they must have “ *studied astronomy* ”—clearly is proved from their ingenious *Cycles* for determining the *Pascal full moons*, which must have been framed as early as the institution of the Passover.—*Moses*, and others beside, were “ *skilled in all the learning of the Egyptians*.”—And the following testimony of *Aristotle* himself to *Jewish Literature*, quoted by *Josephus* contr. *Apion*. lib. i. p. 1347. *Hudson*, is so full and explicit, that it deserves to be adduced in his own words :

—“ *T*o

as a man would go through *a wood*, with an *axe* on his shoulder, and fell trees. Here they lie ; and *the priests*, if they can, may replant them. They may perhaps  
stick

—“Το μὲν γένειον Ἰεδαίων ἐκ τῆς Κοίτης Συρίας. Οὗτοι δὲ εἰσιν ἀπογονοὶ τῶν ἐν Ἰνδοῖς φιλοσοφῶν. Καλεῖνται δὲ ὡς φασιν οἱ φιλοσοφοὶ παρὰ μὲν Ἰνδοῖς Καλάνοι, παρὰ δὲ Συροῖς Ἰεδαῖοι, (τεννομα λαβόντες ἀπὸ τῆς τοπικῆς προσαφορευεῖται γὰρ ὃν κατοικῶσι τοπὸν Ἰεδαία· τὸ δὲ τῆς πόλεως αὐτῶν ὄνομα πάνυ σκολιὸν ἐστίν, Ἰερουσαλήμ γὰρ αὐτὴν καλεῖσιν.) Ὀὐδὲν ὁ ἀνθρώπος, ἐπιξευμένον τε πολλοῖς, καὶ τῶν ἀνω τόπων εἰς τὰς ἐπιθαλάττιδας ὑποκαταβαίνων ‘Ἑλληνικόν’ ἦν, ἔτι τῇ διαλεκτῇ μόνον, ἀλλὰ καὶ τῇ ψυχῇ. Καὶ τότε διατριβόντων ἡμῶν, περὶ τὴν Ἀσίαν, παραβαλὼν εἰς αὐτῆς τοπικῆς ἐν οἷς ἡμεῖς, ἐνύστανει ἡμῖν τε καὶ τισὶν ἑτέροις τῶν σχολαστικῶν, πειρομένον αὐτῶν τῆς σοφίας· ὡς δὲ πολλοῖς τῶν ἐν παιδείᾳ συνωκείῳ, παρεδίδεν τι μᾶλλον ὧν εἶχεν. —Ταῦτα εἰρηκεν Ἀριστοτέλης παρὰ τῷ Κλεάρχῳ· καὶ προσέειπε, πολλὴν καὶ θαυμασίαν καρίεραν τὰ Ἰεδαίᾳ ἀνδρὸς ἐν τῇ διαίτῃ καὶ σοφροσυνῇ διεξίειν.”

—“There I met a Jew by birth, from *Cæle-Syria*. (These are descendants of the philosophers in *India*; and are called among the Indian philosophers, *Calani*—but among the Syrians, *Jews*; from the name of their country, which is termed *Judea*. But the name of their city is very uncouth, for they call it *Ierusalem*.) This man then, who had travelled much, and was going down from the Countries of *Upper Asia* to the Maritime Coasts, was a *Greek*, not only in his dialect,

stick them in the ground, but they will never make them grow."

So far, we see, from *felling*, he cannot even *notch* the rind of a single tree, even the oldest and most mossy, in the sacred grove;—although endeavouring, with his rude and blunt *tomahawk*—like his brother-savages in the wilds of *America* on their predatory excursions—thereby to mark his *erring* way.—This mode they call *blazing*.

—" But

but in his soul also. And during our stay in *Asia Minor*, happening to arrive where we were, he joined us and some other scholars, in order to make trial of our wisdom; and when he had conversed on many topics of literature, *he communicated rather more information than he received*.—These circumstances *Aristotle* mentioned to *Clearchus* [his pupil, and inferior to none of the *peripatetics*]; and moreover, detailed the great and wonderful *temperance* of the *Jew* in his diet and sobriety."

This is indeed a most honourable testimony from the prince of Grecian philosophers, whose *word*, for so many ages, was a *law*, in philosophy!—and surely outweighs all the calumnies of the *philosophizing* schools at present against *Jewish* literature; and I cite it also as reflecting the highest honour on the candour



—“ But a *fool's bolt* is soon shot ; ”—  
and to make it *recoil* in a *brain blow* on  
the mischievously sportive assailant, often  
requires a depth and compass of abstruse  
research, of which *he* cannot frame the  
slightest conception:—such as was suggest-  
ed and occasioned by his ludicrous mistake  
about the *Pleiades*, *Orion* and *Arcturus*, to  
the INSPECTOR.

And, to crown all, his ignorance of  
*Chronology* is no less extensive and com-  
pleat, than of *Hebrew*, *Greek* and *Astro-*  
*nomy*—though all essential requisites of a  
Biblical critic.

candour and liberality of *Aristotle* himself, who is now  
unreasonably undervalued and neglected by puny phi-  
losophers and critics.

And these strictures on *Paine* may be considered as  
supplemental to Bishop *Watson's* excellent *Apology for*  
*the Bible*:—that able scriptural chemist, and veteran  
in controversy, having skilfully and discreetly waved  
the article of *Job*, as involving abstruse and scientific  
researches, unfit for a *popular* work; and which, there-  
fore, it was much better to pass by in silence, than to  
skim over superficially, or explain to the illiterate, even  
to *Paine* himself—

*Jam nunc dicat, jam nunc debentia dici.*

“ Those *regulators of time, the Bible Chronologists* ”—(not *Chronologers*)—“ at a loss *where* to fix and *how* to dispose of the Book of *Job*—have affixed to it the *æra* (meaning *epoch*) of 1520 years before Christ ; ”—for which they have *just as much authority* as I should have for saying it was *a thousand years* before that *period*—(again meaning *epoch* or “ *date*.”)

B.C. 1520.

^ be

Little does this *witling* and *sciolist* suspect, that what he states as a supposition altogether incredible, is considerably nearer the truth, than the received opinion, that it was written by *Moses* in the desert, ~~before~~ the usual date of the Exode. For, by a rectification of *Sacred Chronology*, which must here | assumed, the trial of *Job* happened in the 25th year of *Nahor*, *Abraham's* grandfather; according to that excellent *Armenian* annalist *Abulfaragi*, which he collected from *Arudha*, a Canaanitish historian—*Abulf.* p. 13. ; that is, 2338 years before Christ—or, 818 years before the date assigned to the composition of the book, by the incorrect *technical* chronology

logy attached to the English Translation of the Bible ; which *Paine* here adopts, and too often indeed justly censures.— And the *longevity* of *Job*, surviving his trial 140 years, during which PROVIDENCE, to reward his sufferings and his constancy, gave him other “ *seven sons and three daughters*,” xlii. 13. to replace those he had lost, i. 2. admirably corresponds with the *standard* of life during the assigned period of *Nahor*’s age.

The admirable *Poem* itself was probably written in *Job*’s age ; it properly begins at the *third* chapter, and ends with his humiliation, xlii. 6. But the *Introduction* and *Conclusion* might have been written long after ; yet long before the *Exode* of the Israelites, which, by a correcter chronology, happened B. C. 1649.

VIII. Professor *Eichhorn*, by his superior sagacity, and “ a *liberality* of investigation ” bordering on *licentiousness*, has found out, that the Book of *Jonah* is “ a *pious romance* ; ” and the Book of *Daniel*, (which even *Paine* respected as a genuine composition,)



composition,) no other than “*a popular legend*”—“*a work of no moral merit (b), and useful only to those who practise divination by the interpretation of Scripture,*”  
 A “*and who pray in private*”. Witlings

(b) *Josepbus*, the great Jewish historian, who witnessed the accomplishment of *Daniel's* prophecy of the destruction of *Jerusalem*—and surely was, at least, as good an Hebrean, as profound an antiquary, and as judicious a critic as *Eichborn*—thought differently :—*Antiq. x. 7. p. 465. Hudf.*

“The books that he composed, and left behind, are still read among us even now; and from them we do believe that *Daniel* conversed with GOD. For he not only prophesied, in succession, of future events, like the other prophets, but he also determined the season when they were to happen.”—“*Daniel* wrote also about the Roman Empire, and that [*Jerusalem*] would be “desolated” by them.”—All these predictions, shewn to him by GOD, be left behind in writing; so that they who read and view the events, must admire *Daniel* for the honour in which he was held with GOD.”

“And from these the *Epicureans* may be convicted of error, who reject PROVIDENCE from the concerns of life, and honour not THE DEITY with the superintendence of human affairs, nor admit that the Universe is governed by THE BLESSED AND IMMORTAL BEING, for the permanency of the whole; but say that the world goes on at random, without guide or  
 5 counsellor.”

Witlings of the *French School* are apt to make merry with "the encounter of *Jonah* and the whale,"—and especially with his prayer in the whale's belly ;—  
while

counsellor."—"From the events then foretold by *Daniel*, they appear to me greatly to err from the true opinion, who assert that "THE DEITY exercises no providence concerning human affairs."

Such are "the moral" and religious "merits" of this highly gifted prophet; and such the *authenticity* of his writings, and the veracity of his "*divinations*," furnished by an historian of the highest character for probity and information—who was himself a *priest*, and eminently skilled in sacred, Jewish, and profane literature—*Josephus*—whose invaluable works (notwithstanding corruptions and mutilations both by Jews and Christians) compose the *best comment* extant on the Bible;—as they who "search" most deeply "will find."

Of the candour of this noble historian, his honourable characters of *Jesus Christ*, and of *James*, usually styled "Our Lord's Brother," and first Bishop of Jerusalem, who was murdered by the seditious, bear the fullest testimony :—the genuineness of the latter has never been impeached; and it strongly supports the former, which has been called in question by *hypercritics*, as a forgery foisted by pious fraud into his work, but upon no sufficient evidence external or  
internal.

while graver critics discuss what *species* of whale it was, and whether it might not be a cow-bellied *shark*, &c. ;—the ribaldry of the one, and the hypercriticism of the other,

internal.—*Bryant*, that veteran in literature, has ably vindicated it; and still more fully, *Kippis*, in his *Life of Lardner*, prefixed to the last complete edition of his works.

The character of *JESUS*, which is naturally introduced in the account of *Pilate's* administration, (in which He suffered,)—*Antiq.* xviii. 4, 3. p. 798. *Hudf.*—is as follows:

“ Moreover, at this time [flourished] *Jesus*, a “ wise man,” if it be meet to call him *man* [*Matt.* xiii. 55.] ; for he was “ a worker of wonderful works,” [*John* iii. 2.] ; “ a teacher ” of men who gladly received the truth ; and “ many of the Jews,” many also of the Gentiles, (*John* xii. 42.) he gained over. “ THIS WAS THE CHRIST ; ” [usually so called, and by *Pilate* himself, *Matt.* xxvii. 17.] And when *Pilate*, on the information of the chief men among us, had punished him by crucifixion, they who had been attached to him at first did not cease. For “ he appeared unto them on the third day, alive again ; ” [as they said,] (the holy prophets having predicted *these*, and numberless other wonders, of him [THE CHRIST].) And still, until the present day, the sect of *Christians* (denominated from him) has not failed. ”

This



other, originating from ignorance of, or inattention to, the Sacred Text.

The original says nothing either of *whales* or *sharks* :—it only observes, that

“ THE

This is spoken like a true disciple of the sage *Gama-liel*, dissuading the *Jewish* Council from persecuting the followers of *JESUS* : *Acts* v. 38.

“ And now, I say unto you, refrain from these men, and let them alone; for if this counsel or this work be from *men*, it will be overthrown; but if it be from *GOD*, ye cannot overthrow it; and [beware] lest ye even be found *fighters against God*.”—And surely the continuance of *Christianity*, under every worldly disadvantage, so long after the crucifixion of its Author, must have struck a *contemplative* mind like that of *Josephus*, when he wrote his *Antiquities*, twenty years after his *Jewish War*; and who plainly altered, on sober reflexion, his hasty judgment, that *Vespasian* was the predicted *Christ*—considering *The Christ* as *still to come*,” in his interpretation of *Daniel’s* prophecies.

That the most litigated clause—ὁ Χριστὸς ἐστὶν—  
“ *This was the Christ* ”—must be understood with reference to the popular opinion, is plain from the other passage, p. 896.—where “ *James, τον αδελφον Ιησου τε λεγομεν Χριστου*, “ *the brother (or cousin) of Jesus, who was called Christ*,”—“ and some others, were stoned as transgressors of the law, by the zealot *Ananus* and the Jewish Council—during the interregnum, after the death

“THE LORD *prepared* a GREAT FISH”—  
a miraculous sea-monster—to punish, yet  
to preserve the disobedient but repentant  
prophet, who had shrunk from the ha-

death of *Festus*, while his successor *Albinus* was on the  
road,”—“which |grieved the *most moderate* of the ci-  
tizens, and the *accurate expounders* of the law.”—  
And *Tacitus*, who certainly had read *Josephus*, plainly  
borrows his account of CHRIST (which he considered  
as synonymous with JESUS) from this very passage :  
*Annal.* xv. 44.

—“Auctor nominis ejus [*Christianorum* scilicet]  
CHRISTUS, *Tiberio* imperitante, per procuratorem  
*Pilatum* supplicio affectus erat. Repressaque in *præsens*  
exitibilis superstitio, *rursus* erumpebat, non modo per  
*Judeam*, (originem ejus mali,) sed per *urbem* [*Romam*]  
etiam, quo cuncta undique atrocita aut pudenda con-  
fluunt, celebranturque.”

And how frivolous are the objections drawn from  
comparison of the *style* of *Josephus*, in this passage,  
and elsewhere, may be seen in the learned dissertation  
of *Daubuz*, subjoined to *Havercamp's* edition of *Jose-  
phus*—“One egg indeed is not more like to another”—  
in the apposite comparison of *Huetius*:—Let not  
therefore the advocates of *Christianity* in future,  
through over liberality and false delicacy, misled by  
unfounded authority, scruple to avail themselves of  
this powerful testimony of *Josephus*—even by the au-  
thority of *Lardner* himself.

*zardous*

M (according to *Josephus*)

ardous commission of warning the great and proud city of *Nineveh*—the greatest of antiquity—of its impending “*overthrow*,”—who confessed his offence, and nobly devoted himself, to save his ship-mates from destruction :—“ Take me up, and cast me forth into the sea ; so shall the sea be calm unto you : for *I know that for my sake* this great tempest hath befallen you.”—And these pious Gentiles of the *Patriarchal Church* — “ who feared THE LORD exceedingly ”—at length reluctantly complied with his generous request, after the following deprecation of guilt :

“ We beseech thee, O LORD ! we beseech thee,  
 Let us not perish, for this man’s life ;  
 Lay not upon us *innocent blood* ! ”

And Jewish tradition has preserved the account, that the miraculous fish, which was ready to receive him when cast forth, on the third day after discharged him safe on the shore of the *Euxine Sea*—which was considerably nearer to *Nineveh* than the Sea of *Joppa*.—And it was plainly  
*after*



*after* his miraculous deliverance, that the grateful prophet offered up his praise and thanksgiving :—" For he prayed *out of* (or discharged from) the fish's belly"— " when the Lord spake unto the fish, and it vomited forth *Jonah* upon dry land :"— the intermediate prayer being plainly parenthetical, and its conclusion furnishing *internal* evidence, that it was uttered *after* :

" I will sacrifice to THEE with the voice of thanksgiving :

I will pay what I vowed [in my distress].

SALVATION IS OF THE LORD !"

His prophecy against *Nineveh* was probably his first, when he was a young man, about B. C. 862. And "*the overthrow*" of the city, on the general repentance and humiliation of its inhabitants, was retarded above 250 years ; for the inundation of the *Tigris*, which threw down twenty furlongs of its immense and massy wall, and let in the besieging *Medes* and *Babylonians*, under "*Affuerus*" — the grandfather

father of *Cyrus*, and “ *Nebuchadonosor* ” — the father of *Nebuchadnezzar* the Great, according to *Tobit*, xiv. 15. happened B. C. 605.—according to the fuller prediction of *Nahum*, i. 8.—“ by an *overwhelming flood* ” — delivered 115 years before, B. C. 720; and proving that *Nahum* “ could not be that priest of the Captivity (*2 Kings*, xvii. 27.) who alone returned to instruct the new inhabitants in the manner of the God of the land, and drew up the epitome of the *Thora* (Law) which is preserved to us under the name of *Deuteronomy*—according to the idle and unscriptural conjectures of the M. R.—For the final desolation of the land of *Israel*, when the Cuthite and Babylonish colony was planted there by *Esarhaddon*, happened B. C. 676, or 44 years after the prophecy of *Nahum*; as its date was fixed by that admirable chronologer and most useful expositor of Scripture, *Josephus*; thus ascertaining the time when this classical prophet flourished: and some years probably had elapsed, before

the ignorant and idolatrous colonists thought of applying for a *priest* and religious instruction in the Law of the God of Israel, until punished by *lions*.

The date of the overthrow of *Nineveh* is one of the most contested points of ancient chronology, and is rated much earlier by *Usher*, &c.; but it was plainly subsisting in *Josiah's* reign, which ended B. C. 610.—from the prophecy of *Zephaniah*, ii. 13.

“THE LORD will destroy *Assyria*;  
And will make *Nineveh* a desolation,” &c.

IX. In disparaging *Daniel*; Professor *Eichhorn* treads in the steps of his predecessor *Michaelis*.—The illustrious *Newton* indeed says, that, “to reject the prophecies of DANIEL, is to reject THE CHRISTIAN RELIGION, which is founded on his prophecy concerning the MESSIAH,” — [in his *glory*, vii. 13, 14.; and in his *sufferings*, ix. 26.] But *Michaelis*, “so far from counting it the *great bulwark* of the Christian Religion, on the contrary is most apprehensive of its cause being *undetermined*”

Compare *Luk.*  
XXIV, 26



dermined by the famous prophecy of the 70 weeks :—

“ Ego vero, *si melior dari oraculi interpretatio nequit, aut textum malè descriptum arbitrer, aut tantum absim ut hoc vaticinium arcem invictam Christianæ religionis habeam, ut hîc potius cuniculos maximè timeam.*” — Letter to Sir John Pringle, p. 11.

And most decidedly indeed would his own *version* (or, as he more properly calls it, “ *doubts,*” *dubitationes,*) of this famous prophecy *undermine* its evidence :

1. Without any sufficient authority, reckoning by *lunar* years, instead of *solar* ; and computing “ the 70 weeks ” = 490 lunar = 475 solar years, ending with the capture of Jerusalem by *Pompey*, B. C. 63.

2. Introducing a new division of 70 lunar, or 67 or 68 solar years, unknown to the Sacred Text ; and ending, as he surmises, with the introduction of the *Roman* Census into Judea by *Quirinius*, or *Cyrenius*, a little before the birth of Christ —

B. C. 4, or U. C. 749. But B. C. 63 —  
4 = 59, not 67.

3. Rating the principal division of  
“ 62 weeks,” or, as he reckons, 60 solar  
years, as ending A. D. 66, at the com-  
mencement of the *Jewish* war. But B. C.  
4 + 60 = 64, not 66.

4. Extending “ the *one week*,” or 7  
years, in the *midst* of which “ the *Leader*  
*Christ* was *cut off*,”—beyond the destruc-  
tion of Jerusalem A. D. 70, to “ the *end*  
*of the war*,” A. D. 73.—Whereas the  
Jewish war was not compleatly ended  
until the demolition of Jerusalem, and de-  
solation of Judea by *Adrian*, A. D. 136.

See the summary of his whole perplexed  
and most intricate argument near the end  
of his Letter, p. 210, &c.—“ *Jam ut uno*  
*oculorum conjectu lustrare possis*,” &c.—fur-  
nishing indeed a striking and melancholy  
specimen of the justice of his own observa-  
tion, p. 62 :

—“ *Eratne hic dubitandi occasio? Ve-*  
*rùm literæ nimiae, et disputandi fervor,*  
hominum

hominum eruditorum animos a *sensu communi* avocant, nimisque intendendo *oculos cæcutiunt.*"

X. Improving in hypercriticism on his predecessor *Michaelis*, on *Hassencamp*, and the rest of his brother Professors of the German School, *Dathè* of *Leipsic*, in defiance of all the *ancient versions*, which, with one accord, render the two leading words of the prophecy—"seventy weeks,"—(plainly understanding the former to be written fully שבועים "*weeks*," as distinguished from the latter שבוע "*seventy*," and as now fully established by *Kennicott's* invaluable collation of *Hebrew MSS.*) renders both by a repetition of the latter :

"*Complures porro septuaginta [anni] definiti sunt.*"

—"Many *seventy* [years] are determined," &c.—defining, by "a downright *absurdity*"—in defiance of all *logic* and *common sense*—an indefinite period!!!—Speaking of this repetition, adopted by *Dathè*—"septuaginta septuaginta"—*Michaelis* thus reprobates it, p. 32 :



— “ Mirum, in tantâ errandi facilitate, tantoque incitamento,—(fudantibus in distortuendo oraculo *Judæis*, nec facilè res suas expedientibus *Christianis*) neminem errasse ” — “ neminem vertisse ” — “ *septuaginta septuaginta fatales sunt anni urbi tuæ.* ” —

While, on the other hand, *Dathè* no less justly reprobates the interpretation of *Michaelis*, applying “ the one week ” to the end of the war, and destruction of Jerusalem in the midst of it :

— “ *Chronologia* enim non consentit ut ultimum hoc *septem annorum spatium* de bello *Judaico* explicetur, quod in *dimidio* hujus septennii (A. D. 70.) jam finitum erat. ” — *Michaelis*, protracting the war *three years after* the destruction of Jerusalem by Titus !!! — And yet *Dathè*, no less absurdly, himself understands it of the *Passion Week* of seven days : — “ Sed nihil obstat, quin potius exigit historia, ut sub *hebdomade*, hoc loco, *vulgarem* — *septem dierum* intelligamus. ” — Not understanding that the *Messiah* was “ cut off,” on Good Friday,

*Friday*, near the *end* of the week, not "*the middle*;"—and that the analogy of prophecy requires, that "*weeks*," not of *days*, but of *years*, should be understood; as in *Levit.* xxv. 8.—"*Seven sabbaths* (or weeks) of years," signify "*seven times seven*," (or 49) years.

To rescue this wonderful and luminous prophecy from the obscurity in which it has been enveloped by such literary *scuttle fishes*, I will attempt a more literal and less incorrect version than I have hitherto seen;—endeavouring to fill up the *ellipses* (in which its principal difficulty consists,) from the general tenor of the foregoing chain of prophecies, of which this is the *denouement* or development; and from the preceding prophecies of *Isaiah* liii. and *Moses* in *Deut.* xxviii. of which this is the sequel and the amazing commentary, as it is the further illustration of the grand prophetic period of 2300 days in the preceding chapter, *Dan.* viii.

## PROPHECY OF THE SEVENTY WEEKS.

*Dan. ix. 20.* “ And while I was speaking and praying, and confessing *my sin* and the *sin of my people Israel*, and pouring forth my supplication before THE LORD my God, for the Holy Mount of my God; (i. e. the *Holy City* : )

21. Yea, while I was speaking in prayer; even the man *Gabriel*, whom I had seen in the foregoing *vision* (viii. 16.) *flying swiftly* \*, touched me about the time of the evening oblation.

22. And

\* How “ *swift* ” was the “ *flight* ” of the Archangel *Gabriel*, we may judge from his being sent forth from the DIVINE PRESENCE about the *beginning* of Daniel’s supplications, and arriving *before* they were ended !!!—See also 2 *Kings*, xx. 4. *Mal. i. 8.*

*Michaelis* renders “ *defatigatus festinatione* ” — supposing *Gabriel* was “ *greatly fatigued* ” by the length of his flight, and the haste that he made, so as to be “ *out of breath* ”—id est, “ *maximè defatigatus, et antiquæ similis* ”—!!! e/

By a slight alteration of a single letter, the present reading מעף מעף will become מעף מעף *volans volando*, “ *flying* ”



22. And he informed me and spake to me, and said :

“ O Daniel ! I am *now* come forth to give thee skill and understanding :—[respecting the grand prophetic vision of 2300 days, viii. 13, 14. expressive of the duration of “ the *transgression of desolation*, destined “ to give both *the sanctuary* and *the host* (or people of Israel) to be trampled on”—by the Gentiles ;—and which *Gabriel* had partly explained, in the third year of *Belshazzar*, B. C. 552, namely 14 years before the present vision in the first

“ *flying swiftly*,” as the repetition of the participle implies ; and is made thereby strictly grammatical.

But MICHAELIS unfortunately deserted the *Scripture of Truth*—and the *Hebrew* verb expressive of “ *angelic flight*”—*Isa.* vi. 6. —to wander after an *Arabic* signification !

By a licence still more unwarrantable, DATHE, adopting the rash emendation of DOEDERLEIN, substituting a different verb as the root, renders “ *cum animi deliquium passus essem*,” “ when I (*Daniel*) had *fainted*,” viii. 18.—But surely the verb which he adopts, פל, no where in the Bible admits this sense ; but rather, “ *consuluit, consultavit, annuntiavit*,” &c. See Trommius Concordance, Second Part.

of

of *Darius the Mede*, B. C. 538.—But *Daniel* then “ *understood not* ” the vision. viii. 27. ]

23. At *the beginning* of thy supplications, (ix. 3—21.) THE ORACLE issued forth, and I am come to expound : (for thou art highly favoured.) Therefore, understand *the Oracle*, and discern *the Vision*.

24. [A period of] *seventy weeks* is decided upon *thy people* and upon *thy holy city* : to complete the transgression, and consummate sins ; and to cover iniquity, and introduce a righteousness of ages ; and to seal up vision and prophecy, and to ANOINT THE SAINT OF SAINTS.

25. Know, then, and understand :—

From the issuing forth of THE ORACLE to restore [*thy people*], and to rebuild *Jerusalem*, until THE ANOINTED LEADER, (1 Chron. v. 2. Heb. vii. 14.) shall be *seven weeks and sixty and two weeks* :—(Thou shalt return, [i. e. *thy people*] ; and [*Jerusalem*] shall be rebuilt ; both the street and the breach [of the wall], in  
*stresses*

*stresses of times,*) (*Nehem.* iv. 16. and vi. 15.)

26. And after *the sixty and two weeks* shall the ANOINTED be cut off, (*Isa.* liii. 8.) —And [*thy people*] shall not be *his*, (*Exod.* vi. 7. *Numb.* xvi. 5.) — A people of THE LEADER TO COME, shall destroy both the city and the sanctuary, (*Matt.* xxii. 7.): and its end shall be in a deluge: and until the end of the war, desolations are decreed. *Dan.* viii. 13.

27. But *one week* shall establish a [*new*] covenant with many [*of thy people*], (*Jer.* xxxi. 31. *John* xi. 42. *Acts* vi. 7.); and *half of the week* shall abrogate the daily sacrifice and oblation, (*Heb.* vii. 27.): and upon *the pinnacle* [*of the Temple*, shall stand] “*the abomination of desolation,*” *Matt.* xxiv. 15. until the consummation [*of “the days of vengeance,” Luke* xxi. 22.]: But then, the decided [*desolation*] shall be poured [*in turn*] upon *the desolator.*” *Dan.* viii. 13. *Isa.* li. 22, 23. *Luke* xxi. 24.

EXPLA-



## EXPLANATORY REMARKS.

Although the scanty limits of this work will not admit of a *critical* detail of *all* the *authorities* upon which this translation of the most abstruse and difficult prophecy perhaps of Holy Writ is founded ; yet, to pass it over without explanation may appear presumptuous, and injurious to “ *the lucid order* ” that pervades the whole.

24. The magnificent opening of the prophecy seems to blend the fortunes of the *Jews* and of all *mankind* together ; marking the grand period, destined, 1. “ to complete the transgression and consummate the sin ” of the *Jewish* nation ;—“ filling up the measure of the iniquity of their forefathers,” in the rejection of CHRIST, or the “ ANOINTED LEADER.”—2. “ To cover (or expiate) the iniquity ” of the *human* race, and to introduce “ a righteousness of ages ” by the atonement of CHRIST, and “ *the kingdom* ”

*dom of the God of Heaven,"* which he was destined to establish upon earth, over "all nations, peoples and languages;" and to be transferred, when *time* shall be no more, into *eternity*, *Dan.* vii. 13, 14. — And, 3. "To seal up *vision* and *prophecy*," when the grand period of the *Patriarchal*, *Mosaical*, and *Evangelical* Dispensations should be sufficiently unfolded to mankind by CHRIST and his *Apostles*, before the end of the *seventy weeks*, or 490 years, A. D. 70. — And, 4. "To anoint THE SAINT OF SAINTS," — or "invest him with *all authority* in Heaven and Earth," — as "the PRINCE OF PRINCES." *Dan.* viii. 25. *Matt.* xxviii, 18. *Rom.* i, 3. *Phil.* ii, 7.

25. *Sixty-nine* weeks (= 7 + 62, or 483 years,) were to elapse from "the issuing forth of the Oracle," &c. until THE ANOINTED LEADER should "*come*" in judgment — "*to destroy the City and the Sanctuary*" of the *Jewish* People, no longer "*his*" — for their apostacy, — by "*a people*" whom he made the instruments

ments of his vengeance—when he “*came*” according to the awful and concluding denunciation which closes the *Old Testament*—“to smite the land with a curse”—by the *Roman armies*, which are called “*his armies*, sent forth to destroy those murderers”—“who killed the HOLY ONE AND THE JUST,”—and to burn their city,” *Matt. xxii. 7.*—as the unbelieving Jews themselves dreaded—“lest the Romans should come and take away our [*holy*] place, and nation,” *John xii. 48.*—And accordingly the Jewish war broke out in the middle of the *seventieth week*, A. D. 66, during the administration of *Florus*; and the city and sanctuary were destroyed by *Titus*, A. D. 70, exactly 490 years from the assumed commencement of the 70 weeks, and also of the grand prophetic period of 2300 days, B. C. 420.—“when the people were returned, and the city rebuilt, and the wall repaired, and the Jewish polity compleatly restored by *Nehemiah's* last reform of abuses.” For, after his

~~troubles broke out~~

troubles commenced in the administration of *Gessius Florus*, A. D. 64. and the war itself broke out in



his death, Judea was governed by its own high-priest and council, for the remainder of the *Persian* dynasty.

26. And after *the sixty and two* weeks, before specified, as the largest division of the 70, was THE ANOINTED [LEADER] “cut off” judicially, by an iniquitous sentence, in *the midst of the one week*, which formed the third and last division, and began with our Lord’s Baptism, about A. D. 27, — “when he was beginning to be *thirty* years of age,” and commenced his mission, which lasted *three years and half* until his crucifixion, about A. D. 31, ~~32.~~

27. During this *one week*, which ended about A. D. 34, (about the martyrdom of Stephen,) a new covenant was established with *many* of the Jews, of every class; in the midst of which the Temple sacrifice was virtually abrogated by the *all-sufficient* sacrifice of *the Lamb of God that taketh away the sins of the* [repentant and believing] *world.*”

But THE CHRIST was not cut off immediately after the *sixty-two* weeks; which

expired, A. D. 14.—The vacancy therefore between them and the Passion Week, may conveniently be filled up by *two* of the *seven* weeks, (or third division,) making 14 years; and the remaining *five* weeks, or 35 years, if put after the Passion Week, will complete the 70 weeks, without ~~any~~ *either gap, or redundancy.*

This will, I trust, be found a simpler, *more* natural, and consistent solution of the *chronological* difficulties of this famous prophecy (k), *than any hitherto proposed.*

XI. By a deplorable want of taste for the genuine sublime and beautiful, *Eichborn*

(k) Although I do not concur with him throughout, I am happy to adduce a learned Jew, *David Levi*, the shrewd antagonist of that “*man of war from his youth*” Doctor *Priestley*—to vouch the principal points in my translation and interpretation of this famous prophecy.

1. He justly counts by *weeks of years*, with all the ancient versions. “*These seventy weeks are without doubt 490 years,*” —and he correctly supposes that they end with “*the destruction of the Second Temple,*” though he incorrectly dates their commencement from “*the destruction of the first.*” For B. C. 588 + A. D. 70 = 658 years.

2. He

*ending A. D. 35, will complete the*

horn cannot relish the *nine* first chapters of *Isaiah*. — “ They have,” says he, “ the common character of the poetry of his country about that time ; they are such as might

2. He understands the parenthetical prediction, verse 25, “ *Thou shalt return,*” &c. of “ the continual troubles and alarms from their enemies, during the building of the Temple, and repairing the wall,” — as mentioned in *Ezra* iv. 1—12. and in *Nehem.* iv. 16.

3. The three clauses of the magnificent exordium of the prophecy — “ *To finish the transgression,* i. e. IDOLATRY ; — *to make an accomplishment for sin* — (or to accomplish their sin,) — i. e. WHOREDOM ; — and *to make an atonement for iniquity,* i. e. MURDER,” — shews what this learned Jew considers as the crying sins of his nation — “ which they added to their former sins, instead of repenting, during the time of the Second Temple.” — And he considers the long Jewish Captivity as destined “ *to bring in everlasting righteousness,*” — or, “ by means of the restoration of the Jews, to bring all nations to the knowledge of the ONE TRUE GOD,” according to prophecy, *Isa.* ii. 2, 3. and xviii. 3. and *Zephan.* iii. 9.

4. “ *To anoint the Holy of Holies*” — he understands, with some Christian divines, *Prideaux*, &c. of the consecration of the New Temple. — But that the application is *personal* — “ *To anoint or inaugurate the Saint of saints*” — is evident not only from the context



might be expected from the son of the grazier of *Tekoah*.”—

Strange ! is he insensible to the magnificent exordium ?

“ Hear

—“ *the Anointed Leader*, ” which “ LEADER ” is CHRIST, *the King of Israel*, or “ *the King of the Jews*, ” — 1 Chron. v. 2. Micah v. 2. Matt. ii. 2—4. John i. 49.—*Christ* (Anointed) and *King* being considered as synonymous. See 1 Sam. ii. 10. (where the term is first used,) and Luke xxiii. 2.; and from his title of “ *the Prince of princes*, ” “ against whom the Roman power was to stand up,” Dan. viii. 25.—but also from his kingdom being called “ *the kingdom of the saints*, ” Dan. vii. 18—27.

5. By a gross anachronism, he supposes *this* “ *Anointed Prince* ” (or rather *Leader*) to be *Cyrus*, who gave leave to build the Second Temple, not “ *seven weeks*, ” or 49 years from the destruction of the First Temple, but B. C. 588 — 536 = 52 years. And the prophecy itself was given “ in the first year of *Darius the Mede* ” and of *Cyrus* jointly, Dan. ix. 1. in the year B. C. 538.—when *Cyrus* therefore was come *already*!

6. And by a glaring inconsistency, he supposes this same personage—“ *the Anointed [Leader]* ” who was “ *cut off* ”—“ after the *sixty-two weeks* ” — (as predicted of HIM in Isa. liii. 8. in a prophecy expressly applied to JESUS CHRIST by THE HOLY SPIRIT, Acts viii. 29—35.—and also by John, xii. 38.)—to be meant of “ *King Agrippa*, who was put to death (he says)

"Hear, O *Heavens!* and give ear, O *Earth!*—

For THE LORD hath spoken :

I have nourished and brought up *children*;

But they have *transgressed* against ME.

The *ox* knoweth his owner,

And the *ass* his master's crib ;

But *Israel* doth not know,

*My people* doth not understand."

Was

says) by *Vespasian*, about four years before the destruction of the Temple, as was also his son," A. D. 66.—thus imposing on himself, and on careless readers, another *false Christ*, and more false chronology. For, 1. This *Agrippa*, before whom Paul pleaded, *Acts* xxvi. could not "be cut off" by *Vespasian* in the year A. D. 66, which was the twelfth of *Nero's* reign, who reigned 14 years. 2. *Agrippa* and his sister *Berenice* (the mistress of *Titus*) were both alive in A. D. 69, and assisted *Vespasian* against *Vitellius*. See *Tacit. Hist.* ii. 2—81. 3. *Josephus* cites two letters of *Agrippa*, written after his History of the Jewish War. And there are coins of King *Agrippa*, still extant, in the 11th, 14th, 26th, 29th, and 34th years of his reign; and after a long reign of 51 years, and an enlargement of his kingdom by *Vespasian*, he died in the third year of *Trajan*, A. D. 100!!!—See the curious STEMMA HERODUM ILLUSTRATUM, in *Brotier's Tacitus*, vol. ii. p. 370, 371.

Such is the contemptible ignorance or dishonesty of *Josippon*, on whose credit this idle tale of *Agrippa* is told

Was he insensible to that inimitable *parable of the vineyard*—the song of “*the beloved*” (*David*) *Son of God*—so finely commented by the *Chaldee Paraphrast*,  
chapter

by *Levi*.—Had he looked at *Gagnier's* Latin Translation of *Josippon Ben Gorion*, anno 1706, p. 340, he would have seen an excellent confutation thereof in the Note;—and who thus well accounts for this “*spurious Josephus*” venturing to insert such a falsehood in his compilation:—“*Quia apud Josephum, nulla posthac [in Historia B. J.] fit mentio istius Agrippæ junioris, hinc Ben Gorion noster, anam impune mentiendi arripuit; quò magis fabulosam suam historiam recentium Rabbiorum placitis accommodaret.*”

How is it possible for *Levi*, and literary *Jews*, to consider this as the work of “*the true Josephus*” — “writing to the *Romans* in Greek, and to the *Jews* in Hebrew?” — Letter to *Priestley*, p. 61.—when the author asserts, *in the body of his work*, p. 100, that “he saw *Julius Cæsar*,” p. 341; that he was present at the coronation of *Vespasian*; that he was crowned by “the *Præfekt* of Rome,” whom, says he, “the *Latins* call *PATER*, and the *Greeks* *PATRON*”—i. e. “the *POPE*!”—and that “*Cæsar [Vespasian]*” flung “*flores aurei*,” i. e. “*gold florins*,” among the mob!—And, long surviving the age of *Metbuselab*, he speaks familiarly of “*Frantsa*,” or *France*; the “*Seine*,” or the river *Seine*; the “*Danish*,” or *Danish Land*;  
the



chapter v. and applied to *himself*, and to the ingratitude of "*his own household*," by JESUS CHRIST?

Was he incapable of conceiving the import

the "*Anglishish*," or *English* Nation; and even the "*Irlanas*," or *Irish*, who inhabit "*Irlanda*" !!!—  
p. 1—280.

Indeed *Gagnier*, in his judicious preface to this curious and valuable, though spurious work, has incontestibly proved, that the real author could be no other than the celebrated R. *Abraham Levita Ben Dior*, written about A. D. 1161.

It was "*the innocent blood*," alas! of "JESUS OF NAZARETH THE CRUCIFIED," which *Pilate* deprecated:—this was that crying "MURDER" which brought down the vengeance of Heaven upon those "*murderers*," and "*burnt their city*,"—inflicting upon "*them* and upon their *seed*"—"great plagues and of long continuance, and fore sicknesses and of long continuance,"—so madly imprecated by "ALL THE PEOPLE"—possessed and infatuated—"HIS BLOOD be upon us and upon our CHILDREN" !!!—*Matt.* xxvii. 25.

Nor will their just doom be reversed, and this enormous "*iniquity—or MURDER*" be "*atoned for*"—(as *Levi* so justly understands the clause)—"*until their latter redemption by the MESSIAH*," p. 46.—until "*they repent and pray unto Him [for forgiveness]* ;

import of those illustrious prophecies, of the *miraculous conception*, and *universal sovereignty*, of JESUS CHRIST, in the 7th and 9th chapters, as interpreted and applied

ness]; as the Prophet *Jeremiab* observes: "And ye shall *seek* ME, and *find* ME, when ye shall *search* for ME, WITH ALL YOUR HEART. And I will be found of you, saith THE LORD; and I will turn away your *captivity*; and I will *gather* you from *all the nations*, and from *all the places*, whither I have driven you, saith THE LORD," *Jer.* xxix. 12—14.—according to the prediction of MOSES, *Levit.* xxvi. 40. ratified by a prophet "*greater than Moses*"—our LORD himself, *Matt.* xxiii. 39.

7. *Levi* has literally rendered the Hebrew phrase—"And not to him,"—which he erroneously applies to his *false Christ—Agrippa*—"i. e. there shall be no more of him—for after his death there was no more *kingly* power to the Jewish nation to this day," p. 62.—But the true meaning of the concise phrase is well supplied by the *Latin Vulgate*:—"Et non erit ejus, [populus qui eum negaturus est]—And the people that shall deny him, shall not be his,"—forfeiting the *original* compact, *Exod.* vi. 7.—"And I will take you TO ME for a people; and I will be to you for a GOD."—And the phrase is so understood, *Numb.* xvi. 5.—"To morrow, THE LORD will make known, who [belong] TO HIM;"—which is rendered by the *Septuagint* version,  
and

plied by the Archangel GABRIEL — to “*the Virgin*” Mary — “*the highly-favoured Virgin*” — and her “*Holy Issue ?*” — *Luke i.*

And

and by *Paul*, 2 *Tim.* ii. 19. Εἰς τὸς οὐρανὸς αὐτὸς — “The Lord shall make known *who are his* ;” — or more literally in *French* — “*Dieu connoit qui [sont] a lui.*” — And in consequence of this rejection of his “*peculiar people*,” *Exod.* xix. 5. — “the *City* and the *Sanctuary* were destroyed [by] *the people* of THE PRINCE *that shall come*,” — i. e. the Romans ; — “all which was fully accomplished under *Titus*, who commanded them to demolish the *walls*, the *houses*,” &c. — “All this was to come upon them” — “for *the abominations* which they had committed during both the *first* and *second* Temples ;” — and the *Jewish* nation are now “labouring under *oppression*, *misery*, and *almost universal contempt*.”

Such is the feeling language in which this learned but still “*partially blind*” *Jew* expresses the *crimes* and the *punishment* of his people — still suffering for their *obstinacy* !

8. His supposition that “the sacrifice and the offering ceased from the Temple, *three years* and a *half* before its destruction, on account of the great troubles of the *siege*,” — is unfounded ; for the siege did not commence till A. D. 70. *Sunday April 22*, at the close of the Passover, (which began that year on the 14th of



And how does he betray his own ignorance—when he idly asserts : “ That *the event* indicated, (c. vii. 8.)—of the destruction of the kingdom of *Israel*—(of which

*April*.) The Temple was burnt on *Sunday Aug. 5*, and the Upper City taken and burnt on *Sunday Sept. 2*, just a week before the great day of atonement; which could not be offered that year for the sins of the nation, because

THE TIME OF ATONEMENT WAS PAST !!!

See *Brotier's* curious detail of the particulars of the siege, and of the havoc of the Jews. *Tacitus Hist. V. Not. et Emendat.* p. 588.

9. In the last and most difficult clause of the prophecy I differ from *Levi*, and the *English* translation which he follows :

The Hebrew *Canaph*, which both render “ *overspreading*,” literally signifies “ *wing* ;” and I conceive it to correspond to *πτερύγιον τῆς ἱερᾶς*, “ *the pinnacle of the Temple*,” or perhaps “ *the battlement* ”—(*Matt. iv. 5*.)—of “ *the Holy Place*,”—or, Temple Court, where “ *the abomination of desolation*,”—or the idolatrous Roman ensigns were planted,—*Matt. xxiv. 15*.—when “ *the City was surrounded by “ their encampments*,”—and *its desolation “ was nigh*,” — *Luke xxi. 20*. And *Matthew's* translation—*το βδελυγμα της ερημωσεως*—*ἕως ἐν τοπῷ αὐτῇ*—is well supported by the lately published *Chisian MSS.* of the old *Septuagint* version

which *Ephraim* was the principal tribe)—within *sixty-five* years, has not corresponded with history?—It has most minutely corresponded therewith: for, from the *first* invasion of Israel by *Tiglath Pileassur*, king of Assyria, “whose spirit God stirred up to carry into captivity the *Transjordanite* tribes of *Reuben*, *Gad*, and *Half Manasseh*,” for their earliest idolatries, 1 *Chron.* v. 26, about B. C. 741.—and was succeeded by *Shalman-assur*, who took *Samaria*, and carried into captivity the  
main

version of *Daniel*, which renders—και επι το ιερον, βδελυσμα της ερημωσης εσαι — as in *Dan.* xii. 11. where the correcter *Hebrew* reading is preserved, *Shikutz Shomēm*, exactly corresponding to βδελυσμα της ερημωσης, in *Matthew*, the *Septuagint*, and *Theodoret's* version.—Then, we are told, the *daily sacrifice* of the Temple actually was “*taken away*,” which had been virtually “*abrogated*,” or its efficacy “*ceased*,” 39 years before, by the all-sufficient Sacrifice of the spotless “*LAMB OF GOD* ;” of which the Temple sacrifices were no more than “*the shadow*” or type.—And the conclusion expresses the retaliation of divine vengeance on “*the desolator*,”—according to the more judicious rendering of the margin of the English Bible—sup-  
ported

main body of the ten tribes who composed the kingdom of Israel, B. C. 721, until *Esfarbaddon*, who swept the land, and completed its desolation, B. C. 676, was precisely the prophetic term:—

“Within 65 years shall *Ephraim* be broken,  
That it be not a *people*!”

Such gross *chronological* blunders, as this German *Professor of Divinity* commits, would be inexcusable in that most ignorant of “*Bible chronologists* and *misregulators of time*”—*Thomas Paine*.

ported by the general tenor of the Old and New Testament,—when “the *times* of the *Gentiles* shall be fulfilled,” *Luke* xxi. 24.

The infinite importance of the subject, both to the *Jewish* and *Christian* world, and an ardent wish to rescue this noble prophecy from the idle and unchronological comments of *rabbinical* and *sceptical* prejudice, and to separate the *wheat* from the *chaff* in this meritorious production of a *Jewish* co-adjutor and auxiliary against *Unitarian* Methodism, must atone for the length of this Note, which I would willingly submit to *Levi*'s strictest scrutiny in his proposed “*Review* of the explanations given by *Christian* commentators,” p. 65.

It



It is truly remarkable, that the *canonical books* of the *Old Testament*, which form the main pillars of the *New*,—*Moses*, *Jonah*, *Isaiah* and *Daniel*,—formerly so revered in the ancient Jewish and Primitive Christian Churches—are those which are principally proscribed by the *Philosophizing Schools*!—Our *Lord* himself declares, “*Moses* wrote of *ME*,”—and gave the twofold “sign of *Jonah* the prophet”—respecting his *own* burial and resurrection on the third day, and the destruction of the *Jews*, exactly 40 years after his last denunciation, *Matt.* xvi. 4.—And *HE* also foretold the spiritual blindness and infatuation of the Jewish nation, in the language of *Isaiah*, vi. 10. *Matt.* xiii. 15.—which *Paul* again repeated, *Acts* xxviii. 25. And to his confidential disciples, our *Lord* communicated the “sign of the prophet *Daniel*,” which was immediately to precede the destruction of the Temple and City of Jerusalem, in the “*abomination of desolation*,”—or the idolatrous Roman En-  
signs,

*Writers*

signs, which were the abomination of the Jews, and the harbinger of desolation.

The same proscription extends also to the apocryphal book of *Tobit*, because it makes honourable mention of the prophecy of *Jonah*, which *Tobit* predicted was shortly to come; and his son *Tobias*, "before his death, rejoiced over the destruction of *Nineveh*," xiii. 15.

"And now, my son, depart out of *Nineveh*, because that those things which the Prophet *Jonah* spake shall surely come to pass," xiii. 8.

This is an important testimony to shew in what high estimation this Prophet of *Galilee* was held by the Primitive *Jewish* Church;—as the powerful and instantaneous effect of his denunciation against *Nineveh*, even when he had only gone through a third part of the extent of that "exceeding<sup>4</sup> great city,"—in the sudden repentance and humiliation of all its inhabitants,—unequivocally proves that he was received among *the Heathen*, as a  
Prophet

*Prophet* of THE MOST HIGH GOD. But, by an ominous infatuation, the *Jewish* Doctors, in our Lord's time, who "*searched the Scriptures,*" but "*looked*" through the mists of prejudice, determined that "*out of Galilee cometh no Prophet;*"—strangely forgetting our Lord's predecessor *Jonah* of *Gath-hepher* in Galilee, 2 *Kings* xiv. 25.—and likewise their successors the *German* Doctors of the present day;—while the prophet *Daniel*, held in such high estimation by *Josephus* and the *Jewish* nation in the days of ~~Christ~~, is now equally reviled by *Jewish* and *German* Doctors.

*apostolic  
age,*

Small reason then have the M. R. "*to console*" either themselves or the Public on the small number of books—"which after all this "*severe criticism*" [of *Eichhorn*] it would *at most* be justifiable to *expel* from the present canon,"—if two of that number be "*Jonah* and the Legend concerning *Daniel*." — Vol. xxiii. N. S. p. 497.

XII. Nor is the still more important canon of the *New Testament* treated with



more reverence by the intemperance of hypercriticism.—Listen to the following round assertion of a “*strenuous Unitarian*” and Seceder from the Established Church—*Evanson* :—“ That *many* of those Scriptures which form the *most essential parts* of the canon of the *Apostate Church*, must be *fabulous* and *false*, seems as certain as that the WORD OF GOD is true.” !!!—*Dissonances of the Four generally received Gospels*, p. viii.

And accordingly this calumniator lops off, without scruple, all the Gospels but *Luke's*, and the principal of *Paul's* Epistles, because they militate against his favourite hypothesis of the *simple humanity* of JESUS CHRIST.

But how does *Priestley*, startled at his pupil's extravagance of scepticism, repel such a round and reviling charge, in his alleged *Vindication of the Authenticity of the Gospel of Matthew*, &c.?—He denies that they are *fabulous*, but he grants that they may be *false* !!!—*Second Letter to a Young Man*, p. 40.

—“ The

—“ The *Evangelists* might *all* be very *honest* men, and, *in the main*, well informed with respect to what they undertook to relate, and yet write their several narratives with all the *variations* that we find in them ;—(writing *without any inspiration at all*, and a *considerable time* after the events.)—*Few* persons have noted *more real inconsistencies* in the different *Evangelists* than myself, (as may be seen in the *Dissertations* prefixed to my *Harmony of the Gospels*.) But it never occurred to me that they furnished any objection to the *authenticity* of any of them.”—*Ibid.*

Such is the curious mode of “ *vindication* ” adopted by this *heresiarch* :—he sacrifices the *credibility* of the Gospels, to save their *authenticity* ! not leaving the latter worth defending.—The *vindication* surely is more ruinous than the attack :—For,

Though I will not contend, like some over-zealous and hypercritical Divines, for the *plenary inspiration* of every “ *iota* and every *tittle* ” of the Gospels—(as, for instance,

stance, the old *chronicles* or *genealogies* quoted by *Matthew* and *Luke*, because they were merely historical records, which to suppose *inspired* compositions would be absurd, as defeating their *original* use and intention;)—yet surely “to run into the *opposite extreme*,” and to assert “that the Evangelists wrote without *any inspiration at all*,” is most “*foolish*” and *idle*; as well as revolting to the received opinion of all but “*strenuous Unitarians*,” of the *Priestleian sect*.—We may indeed adopt, even from a Heathen Poet, that sage *canon of criticism*:

“*Nec DEUS interfit, nisi dignus vindice nodus  
Inciderit.*”——

“Let not *Divine agency* be introduced, unless a *difficulty* worthy of such interposition shall occur.”

But, surely, to suppose that the Evangelists could “unfold the *mystery of the Gospel*”—the sublime, and in their full extent, “*incomprehensible*” *doctrines* of the Christian Dispensation, *absque afflatu divino* — (in the language of *Cicero*) —  
“without



“ without divine inspiration ”—that there is only ONE GOD and ONE MEDIATOR between God and Man, a man CHRIST JESUS,” “ our *Advocate* ” with the FATHER, — and “ another *Advocate*, ” THE HOLY GHOST, whom he expressly promised to send unto his faithful disciples, “ to guide them into all the truth ” of the Christian dispensation,—is to banish Divine agency where it was indispensibly requisite — to disclaim all “ *illumination* from above ” coming down from THE FATHER OF LIGHTS :—a doctrine at which *Socrates*, *Plato*, and *Cicero*, would have shuddered with horror.—It is indeed “ to render the *Word of God*,” like their Pharisaical predecessors, whom our Saviour upbraided, “ of none effect, through their vain traditions,” and vainer *philosophy*.—How *mysteries*, how *prophecies*, “ which eye had not seen, nor ear heard, nor could enter into the heart of man to conceive,” —“ into which *angels* themselves are desirous to pry,”—could either have been conceived or communicated (and often in

Q

language

language *unintelligible* to the vehicles themselves) otherwise, is of all "*real inconsistencies*" the most glaring:—while those, of which this able and honest *vindicator* boasts that he has discovered *so many* in the writings of his venerable clients, when put into the *retort* of sober and skilful criticism, will be found to evaporate in smoke, and leave nothing but a mere *caput mortuum* behind, and an indelible stain on his character as a sacred critic.

XIII. A single specimen may suffice for this *Spicilegium*.—By way of supporting the *authenticity* of *Matthew's* and *Luke's* Gospels, he rejects the important *Introductions* of both, as spurious *interpolations*!—because they obstinately and unbendingly militate against his favourite hypothesis of the *simple humanity* of Jesus Christ, by teaching the wonders of his *miraculous conception* and *birth*.

To banish these, he raises up the ghost of the miserably curtailed Gospel in use among

among the “ beggarly ” *Ebionites*, the lowest sect of *Judaizing Christians*, long since despised and forgotten — which, he tells us, wanted the two introductory chapters of Matthew’s Gospel, but, “ with a slight *variation*, had a *natural* and *regular* beginning at the third chapter; which is also the case with that of *Luke*, without the change of a single word; (though there is not *so much external* evidence of *this* Gospel having been originally without its present Introduction).” *Second Letter to a Young Man*, p. 46.—And in his *History of Opinions*, vol. iv. p. 102, (of which this *elementary* Letter is the extract or quintessence,) he styles them “ *very proper beginnings*.”

Notwithstanding all the fringe of untranslated or methodized *Greek* quotation that deck the pages of the pillars of Unitarianism, *Priestley*, *Wakefield*, &c. he has omitted to cite those very proper beginnings; and I am indebted for them to a disciple, *Williams*—in his *free* (but uncritical) *Enquiry into the Authenticity of the*



*two first Chapters of Matthew's Gospel*; for he unwittingly drew them forth from their prudent concealment, by an unguarded reference to *Epiphanius's* valuable account of the Primitive *Heresies*, vol. i. p. 138. *Paris* 1622. — who, most fortunately for the cause of our genuine Gospel, has given the beginning of the *Ebionite Gospel*:

Ἡ δὲ ἀρχὴ τῆ παρ' αὐτοῖς εὐαγγελίου ἐστὶν ὅτι ἐγένετο ἐν ταῖς ἡμέραις τῆ Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας—ἦλθεν Ἰωάννης, βαπτίζων βαπτισμα μετάνοιας ἐν τῷ Ἰορδάνῃ ποταμῷ, &c.

“The beginning of the Gospel among them is thus: “*It came to pass in the days of Herod the king of Judea*” — “*came John, baptizing the baptism of repentance in the river Jordan,*” &c.

Here, by a gross mutilation, instead of the “*proper beginning*” of Matthew's third chapter—*Ἐν δὲ ταῖς ἡμέραις ἐκείναις*—“*Moreover, in those days,*”—meaning the days or generation of *Archelaus*, Herod's son, who succeeded his father as *Ethnarch*

of Judea,—by a still grosser and more stupid anachronism, is substituted, “ the *proper beginning* ” of *Luke’s Introduction*, i. 5. who states the miraculous *conception* and *birth* of the Baptist as happening in the reign of Herod the *King*—full 30 years before his preaching and baptism, and 28 years after Herod “ *the King* ” was dead and buried !—For *Archelaus*, as we learn from *Matthew*, succeeded his father in the government of Judea, during the flight of the Holy Family in Egypt, which was “ *two years or under* ” from our Lord’s birth ; and *John* was born *six months* before Christ, and began to baptize in his *thirtieth* year, as we collect from *Luke* ; and *Archelaus* was deposed in the *tenth* year of his administration, as we learn from *Josephus*.

Such is the disgraceful evidence, insinuated, but *suppressed*, by a *chronologer*, a *biographer*, but an “ over-strenuous Unitarian,” like *Priestley* !!!

That it could not have escaped his notice, is evident from *Hist. of Opin.* vol. iv.

p. 96, where he quotes the following important attestation of the principal *heresiarchs* of the *Judaizing School*, *Cerinthus* and *Carpocras*, (unwittingly establishing the authenticity of the beginning of *Matthew's Gospel*, namely the genealogy of Christ,) from *the same page* of the *same edition* of *Epiphanius*! “ Vol. i. p. 138. ”

Ὁ μὲν γὰρ Κηρινθὸς καὶ Καρποκράς, τῷ αὐτῷ χρωμένοι δὴθεν παρ' αὐτοῖς εὐαγγελίῳ, ἀπο τῆς ἀρχῆς τῆς εὐαγγελικῆς καὶ αὐτῶν Ματθαίου, διὰ τῆς γένεαλογίας βεβηλῶναι παρίσταν ἐκ σπέρματος Ἰωσήφ καὶ Μαρίας εἶναι τὸν Χριστόν.

“ For *Cerinthus*, indeed, and *Carpocras*, using the same Gospel *among themselves*—[not “ with the *Ebionites*,” as Dr. P. incorrectly renders,]—*from the beginning of the Gospel according to Matthew*, by means of the GENEALOGY, wish to prove that THE CHRIST was of *Joseph's* and *Mary's* seed!”

XIV. And as *Priestley* has thus unwittingly brought to light the most powerful  
heretical



heretical evidence of *Cerinthus*, that violent stickler for *circumcision*, *Acts* xv. 1. condemned in the *first Synod* at *Jerusalem*, verse 14. according to *Epiphanius*—(for, his unskilful rendering of *παρ' αὐτοῖς*, “with them,” i. e. the *Ebionites*—would overturn his whole argument from the omission of the *genealogy* in the *Ebionite Gospel*, by the counter-evidence of *Cerinthus* and *Carpocras*—“a real inconsistency” of the first magnitude, which I leave him to solve, if he chooses to adhere to his own translation rather than mine,)—in support of the authenticity of *Matthew's* Introduction: he has rendered the same service to *Luke's*, as we have seen; and also the still more important attestation thereto, of *Marcion*—who was unquestionably a heretic “of learning and ability,” as he represents—“and whose copy of *Luke's Gospel* began, as *Epiphanius* says, at the third chapter—affording “a suspicion” “that this was *all* that *Luke* wrote.” *Hist. Opin.* IV. p. 103.

Who would not suspect from this, that *Epiphanius* acquiesced in the correctness of the *Marcionite* Gospel? And the reader may judge of my surprise and indignation when I looked at the quotation of *Epiphanius*, vol. i. p. 312. at the bottom of the page — which I now transcribe, and shall supply what he has omitted,—its literal translation!—

Ταύτα πάντα περικοψας, απεπηδησε, και αρχην τε ευαγγελιου ελαξε ταυτην.—Εν τω πεντεκαιδεκατω ελει Τιβεριου Καισαρος, &c.

“ Having *curtailed* all these, [i. e. the two introductory chapters of *Luke's* Gospel] — *Marcion* set off, [from the third chapter,] and made this *the beginning* of his Gospel: “ *In the fifteenth year of Tiberius Cæsar,*” &c.

And as a further proof of *Marcion's* mutilation, we may remark, that he dropt the connecting particle δε, “ *moreover.*” —Εν ελει ΔΕ πεντεκαιδεκατω, &c. of the genuine Gospel,

Is

Is this honest ; is this fair dealing ? not only to suppress, but unblushingly to pervert adduced evidence—to slander *Ephanius* ?—I cannot forbear retorting in the language of a shrewd Jewish antagonist, *David Levi*—and an honourable, because an open opponent of Christianity, (however feeble his argument.)—See his *Letters to Dr. Priestley*, 1787, and his sarcastic *Hebrew Motto*, addressed to the Unitarian School, from *Jerem.* xiv. 14.

—“ I must tell you sincerely, (Dr. P.) that you have attempted to mislead your readers, under the appearance of sincerity and good-will ; and that *by jumbling truth and falsehood together* in such a manner as not to be easily separated by persons of ordinary capacities, and which are what the bulk of a nation generally consist of.”—  
 “ This is such an *absurdity*, that I am surprised and astonished when I reflect, how it was possible, that a *Divine* and a *Philosopher*, of your distinguished rank in the Republic of Letters, should overlook [it.] But, if I am not greatly mistaken,  
*I verily*



*I verily believe, that the honour of JESUS, or the propagation of CHRISTIANITY, are things of little moment in your serious thoughts, notwithstanding all your boasted sincerity.—If I have erred, I beg of you to bear with me; for it is the love of truth, that obliges me to speak out.*

That *David Levi* has not erred in his judgment, the foregoing *Spicilegium* may evince, to all intelligent and unprejudiced *Jews* and *Christians*.—And sorry I am, that the same *love of truth* obliges me to declare, that *David* himself, even “*little David*,” as he humorously distinguishes himself, encountering this “*Goliath* in controversy,” — has erred in turn, and “*jumbled truth and falsehood together*,” — in his overweening zeal to vindicate *Judaism* and depreciate *Christianity*; as even the foregoing remarks on his exposition of the famous prophecy of the 70 weeks may evince.

The time is coming, when a strict, impartial, and scientific “*Review of all the Prophecies concerning the MESSIAH, from Moses*

*Moses* to *Malachi*, compared with the Acts of *JESUS* recorded in the *New Testament*, will irrefragably prove, that they have been *altogether* fulfilled in *HIS* person," and altogether in no other—when it shall please God, in his own good time, to remove "*the veil*" still cast over the *Jewish* and *Christian* Scriptures, by human traditions and human authority, blended heterogeneously with divine revelation.

XV. Nor is Doctor *Priestley's* Creed implicitly or unanimously admitted to contain all the articles of *Unitarian* faith:—and he is too ready to obtrude himself officiously on the Public, as the unwarranted and unauthorized *sponsor* of the opinions of his brethren of the various *Unitarian* sects.—Listen to the following excellent strictures of the independent *Wakefield*, putting in his *caveat* against the rejection of *Matthew's* and *Luke's* Introductions: *Enq.* p. 47.

—"Some, I know, have been disposed to dispute the *genuineness* of this part of  
*Matthew's*

*Matthew's* narrative; but upon no premises, I think, that will warrant such a dangerous conclusion. The *Ebionites*, indeed, rejected the *two first chapters* of this Gospel, because their notion of the *human generation* of Christ could not otherwise be digested. *St. Luke's* account was equally incompatible with this scheme; and therefore, to avoid the appearance, I presume, of *too much singularity and prejudice*, they disavowed with consistency enough all the three other Gospels." It will suffice to observe, that *Hegesippus* acknowledged these chapters to be genuine, (*Iren.* i. 26. *Euseb.* E. H. III. 19, 20.)—that they are found in all the old [*unmutilated*] MSS. (1)—and are retained in the *Syriac, Latin, Coptic, Æthiopic, Arabic* and

(1) In the Transactions of the *Royal Irish Academy, Antiquities*, vol. i. p. 121. is a curious and valuable Memoir, read Nov. 20, 1786.—on a newly discovered fragment of a most ancient manuscript of *Matthew's* Gospel, in the Library of *Trinity College, Dublin*, written in round and square uncials, like the *Alexandrian, Ephrem* and *Cambridge* MSS. and most fortunately



and *Persic* versions. They rest therefore upon the same foundation as the other Scriptures, and should be regarded with equal respect, until *better proof* of their spuriousness can be produced. »

Surely we may now retort on the *heresiarch* his own pointed *motto*, addressed to his most intemperate disciple *Evanson*, whose extravagance of *scepticism* would, as he justly remarks, cut up *all historical evidence* both sacred and profane by the roots

nately supplying deficiencies in them; especially the visit of the *Magi* to *Jerusalem*. See the *fac-simile* taken from *Matt. ii. 15, 16.*—where the permutation of the vowel *ε* and the diphthong *αι*—as in “*επετεχθη*” for “*επειταχθη*,” is also customary in the most ancient MSS. extant, and found likewise in one of the *Coryrian* inscriptions. Vide *Diarium Ital.* p. 424.

This precious fragment, which contains a considerable part of *Matthew's Gospel*, was ordered by the *College Board* to be engraved, from the curious *fac-simile*—furnished by the learned and lynx-eyed librarian *Doctor Barret*—who discovered it, under written, under some modern Greek MSS.—And surely, if of “the *sixty-four* pages” which he has decyphered, no less than “*fifty-nine* contain parts entirely wanting in the

roots — with a slight *interpolation*, and Milton's translation thereof :

*Expende HANNIBALEM : quot libras in duce summo  
Invenies ? —*

*Atqui vultus erat multa et præclara minantis —*

*—Dic aliquid dignum promissis !*

——“ On the other side, up rose

*Belial*, in act more graceful and humane :

A fairer person lost not Heaven : he seemed

For dignity composed and high exploit ;

But *all was false and hollow !* ” ——

XVI. I shall close these cursory *gleanings*, with the last, and not least respectable on the *German* list, the celebrated GRIES-

the *Alexandrian*,” — to withhold such a treasure from the literary world is utterly unpardonable ; especially when the *authenticity* of *Matthew's Introduction* has been so peremptorily impeached, and which this *Manuscript* goes fully to establish. — Unfortunately for the cause of literature in *Ireland*, the *University* has no fund appropriated to printing, as in *Oxford* and *Cambridge*. — But even this is no excuse for a delay of *thirteen* years ! — Surely, if their finances will not afford the expence, it might, and I am persuaded would be, gladly supplied by *private subscription* — even in *IRELAND*, where *Sacred Literature*, unpatronized and neglected, still languishes.

BÄCH,

BACH, to whose valuable labours we owe a useful *manual* edition of the *New Testament*, and an excellent selection of various readings, ingeniously appreciated by different *figla*, but sometimes unfortunately disgraced by *hypercriticism*.—I shall select one or two instances of most moment to the *Christian faith*.

As the Evangelist *John* states the antecedent character of JESUS CHRIST, under the title of ὁ λόγος — THE ORACLE, by way of eminence, in his sublime Introduction, i. i. whom he personifies as ὁ λόγος τῆς Θεοῦ, “THE ORACLE OF THE DEITY,” *Rev.* xix. 13.—and expressly asserts, that Θεὸς ἦν ὁ λόγος — “A GOD WAS THE ORACLE” (*m*) — where *Priestley*, betraying gross ignorance of the *Hebrew* Scriptures,

(*m*) In that noble and copious language, the *Greek*, the definite and indefinite significations of words are critically distinguished by the insertion or omission of the article ὁ “*the*,” borrowed from the *Hebrew* הַ “*hua*,” as our English most probably from the emphatic הָ “*æth*,” which reversed is plainly “*the*.”—Unfortunately that imperfect dialect, the *Latin*,  
taken



Scriptures, observes, that "the word *Logos* was *probably* much talked of at *that* time,"

IV. p. 102. — not knowing that it was talked of at least from *Abraham's* days, under the title of DABAR IAH-ŌH, "THE ORACLE OF THE LORD," *Gen. xv. 1.* — So *Paul*, in his sublime recapitulation of the *antecedent, human and subsequent* characters of JESUS CHRIST, describes him under the same title of "A GOD," in the following celebrated passage, *1 Tim. iii. 14.* more literally translated:

"These write I unto thee, (*Timothy*), hoping to come to thee soon; but lest I delay, that thou mayest know how thou shouldst conduct thyself in God's *House*,

taken by a rude and uncivilized people from the most ancient *Doric* or *Æolic* Greek, wants the article entirely: hence a deplorable confusion has been introduced into the *Theology* of the *Latin* Church; unavoidably confounding, under *Deus*, both 'O *Θεός*, "THE [SUPREME] GOD" OF THE DEITY, with *Θεός*, "A GOD" — or any "POWERFUL" being, subordinate to THE SUPREME — *Angels, Heroes, &c.* — This remark is of the utmost consequence to *rational and scriptural theology*.

(which

(which is *a congregation of the Living God*) [as] *a pillar and bulwark of THE TRUTH*. And confessedly, great is the *mystery of THE TRUE RELIGION*: A GOD was manifested *in flesh* (*John* i. 14.), was justified in spirit, was seen by angels, was proclaimed among Gentiles, was believed on in a world, was taken up in glory."

But *Griesbach*, preferring the various reading  $\text{O}\Sigma$  of the *Alexandrine* manuscript, (which he mounts as a rider, on the received  $\text{ΘEO}\Sigma$ , or by contraction  $\text{Θ}\Sigma$ ,) —has miserably mangled the sense of the passage:—1. being forced to refer  $\text{'O}\Sigma$ , "*who,*" to the foregoing antecedent  $\Sigma\tau\upsilon\lambda\alpha$  "*a pillar,*" which is applied by *Paul* to *Timothy*, as it is to the chief Apostles "*James, Peter and John,*" *Galat.* ii. 9.—"*But THE ROCK is CHRIST,*" *1 Cor.* x. 4.—And who (contrary, I am persuaded, to *Griesbach's* intention,) is thereby excluded from being the nominative case to the ensuing verbs, *εφανερωθη, εδικαιωθη, &c.* whether  $\text{'O}\Sigma$  be referred to the next antecedent  $\Sigma\tau\upsilon\lambda\alpha$ , or to the remoter  $\text{Οικω Θεε, "God's$   
R *House,*"

*House*," or "*Congregation of Believers on the LIVING GOD*," as explained in the parenthesis.—2. *Griesbach* is also forced to mispoint the passage, to accommodate it to his new reading 'ΟΣ, putting a full stop after ζωνλος; and thereby limiting it to the antecedent Στυλ, which begins the new sentence in his edition.—And, 3. his hypothesis, that 'ΟΣ was more likely to be changed by unskilful transcribers into ΘΣ, than the reverse, is contradicted by experience: for the *diacritical* marks in the latter contracted word may easily be defaced or obliterated, in such ancient MSS. as the *Alexandrine*, by lapse of time, failure of ink, and perhaps still more by critical curiosity exercising not only the sight but the touch, without any sinister intent.—And, 4. *Griesbach* himself brings sufficient vouchers for the received reading Θεος, from the venerable *Ignatius*—in the phrase, Θεω ανθρωπινως φανερωμενος, "*A GOD being manifested in human form.*" And most expressly from the *Apostolical constitutions* — Θεος Κυριε, ο επιφανεις ημιν εν σαρχι,



σαρκι, — “ LORD GOD, *who didst appear unto us in flesh.* ” — And from *Cyril of Alexandria* — Τίς ὁ ἐν σαρκὶ φανερωθεὶς ; ἡ δὴλον ὅτι πάντῃ καὶ πᾶσι ὁ ἐκ Θεοῦ Πατρὸς λόγος, ἔτω γὰρ εἶναι μέγα τοῦ τῆς Εὐσεβίας μυστηρίου. Who was He, *manifested in flesh ?* Certainly it is plain, that it was wholly and absolutely “ THE ORACLE FROM GOD THE FATHER ; ” for so, “ *great will be the mystery of the true religion.* ” — And *Justin Martyr* declares: Ἀπεστείλε λόγον, ἵνα κόσμῳ φανῇ, ὃς διὰ ἀποστόλων κηρυχθεὶς ὑπὸ ἐθνῶν ἐπιστεύθη — [GOD THE FATHER] sent forth THE ORACLE, that he might appear to the world ; who *having been proclaimed by Apostles, was believed on by Gentiles.* ”

From all the comments on this famous text, cited by *Griesbach* himself, it is evident that the *Primitive Fathers* read either Θεός or Λόγος, which are tantamount.

A still more unwarrantable mutilation of the Sacred Text occurs in *Griesbach's* edition of *Coloss.* ii. 2. where he expunges no less than five most important words, καὶ Πατρός καὶ τοῦ Χριστοῦ — to which are plainly

in apposition — τὰ μυστήρια τὰ Θεοῦ — “the mystery of THE DEITY—even the Father, and of THE CHRIST;”—*in whom* (CHRIST) are hidden all the treasures of the wisdom and of the knowledge [of THE DEITY]. —“*For*,” (as the Apostle afterwards explains, verse 9.) “*in Him* (CHRIST) resideth *all the plenitude of the Godhead, corporeally*,”—i. e. not figuratively, but substantially.—And not only is the mutilation ruinous to the sense of the passage, but in defiance of a whole host of *Authorities*, both of *Ancient Versions*, *MSS.* and *Fathers*—whose slight variations, as to the other words, yet *all without exception* retaining τὰ Χριστοῦ, or ἐν τῷ Χριστῷ—establish incontrovertibly the idleness of the mutilation, even from the evidence furnished by *Griesbach* himself.

Such *editorial* temerity (to wave any further instances,) surely is most highly reprehensible, furnishing no slight suspicion, that the judgment of this laborious collator has been warped unawares by the fascinating influence of *German Illuminism*.

—Affording himself, to all *editors* of *Sacred Scripture*, an awful warning, and a striking lesson, taught by the Apostle in the ensuing verse 4, of the said chapter :

Τὸ δὲ λέγω, ἵνα μὴ τὰς ὑμᾶς παραλογίζηαι  
ἐν πιθανολογίᾳ.

“ But this I say, that no one might *impose* on you by *specious reasoning*,” — or such *fallacies* as Logicians call “ *paralogisms*,” — for the Apostle uses the verb *παραλογίζομαι* plainly in the *technical* sense, being himself admirably skilled in ancient *dialectics* ; and all *sophisms* are indeed reducible to *paralogisms*, or faulty arguments, either in the *expression*, or in the *sense* ; of which even this summary inspection has furnished some glaring instances in both kinds.

XVII. Such is the *nostri farrago libelli* — the strange “ *medley* ” of *variations*, *contradictions*, *real inconsistencies* and *down-right absurdities*, gleaned with a sparing hand from the motley pages of *French Philosophism*, *German Illuminism*, and



*English* Unitarianism, and reduced to a small focus of illustration and comparison, in “*our*” honest, and I trust not illiberal “*Satire*,”—in which I have scrupulously endeavoured—as I shall render an account of my *Inspectorship* before the great SEARCHER OF HEARTS—

——“Nothing to *extenuate*;  
Nor set down aught in *malice* :”

not scrupling to inspect the failings of the *Orthodox*, no less than the offences of the *Heterodox* ; divesting myself, as much as possible, of all undue prepossessions for the former, and prejudices against the latter, —Even these few pages, or extracts of infidelity, may furnish alarming *internal* evidence, to corroborate the testimony of those truly respectable witnesses, *Barruel* and *Robison* — touching the tremendous existence and wide spread of that *systematic* conspiracy to “*crush*” Christianity, planned by the *arch infidel* *Voltaire*, and executed in its various departments by his confederates and emissaries, and disciples ;

eiples ;—many of whom, it is charitably to be hoped, will not finally be rejected by that JESUS OF NAZARETH, whom “ *they persecuted* ; ” — and for whom, I trust, his prayer and apology, breathed forth during his sharpest agonies on the Cross—

“ FATHER, FORGIVE THEM ! FOR THEY KNOW NOT WHAT THEY DO.”

may be found effectual, at the last day, “ to cover ” — “ their involuntary *sins, negligences and ignorances*.”

If I have spoken, at any time, with severity of some of the *highest names* in the Republic of Letters—be it not imputed to overweening conceit or malignant depreciation of their well earned fame ;—but only to an ardent wish to remove from ERROR the mischievous weight of their undue authority ; and to that “ *virtuous indignation* ” which even JESUS CHRIST, and his *Apostles*, did not repress, upon great and solemn occasions ; and which it is perhaps impossible for human nature  
to

to stifle, without “ *lying* unto GOD ABOVE,”—and “ *quenching* ” the HOLY SPIRIT,” and “ *denying* THE LORD JESUS CHRIST, who redeemed us with his precious blood ;”—and incurring the guilt of that “ *fear of man*, which bringeth a snare.”

Nor can they, on whom the greatest severity of animadversion has fallen, reasonably complain, if they be “ *condemned out of their own mouths*,” or brought “ *to confute each other*.” — Scarcely any but *retorted* censures will be found in the course of so laborious, difficult, and trying an *Inspection*, as the scrutinizer of this will find it to be ;—and I shall conclude it with that “ *warning voice*,” addressed by *Wakefield* to the *Clergy* of the Church of *England*—of whom I am one — from choice—as approaching the *nearest* (n) of any I have been hitherto able to *inspect*,—  
towards

(n) In the present day of “ trouble, and of rebuke, and of blasphemy,”—when the *Articles* of the Established Church are “ every-where *spoken against*,” it  
may



towards the pure model of the *Evangelical* Church, — and now retorted on *himself*, and on the *Philosophizing Church* in general ; with earnestness mingled with compassion,

may not be superfluous to remark, that they were originally intended as *Articles of Separation* from the grosser errors of the Church of *Rome*, and of wide and liberal accommodation to the principal *Reformed Churches*, still strongly tinged with the dogmas of *Romanism*, in several inferior points.—But they are founded on the glorious principle of *PROTESTANTISM*,—the right of *private judgment* in matters of faith — and disclaiming human *infallibility* ; — profess to be built upon the rock of *HOLY WRIT*—containing therein the seeds of gradual *reformation* from time to time, according as the *Scriptures* come to be better understood ; and thence *tacitly* recommending sober, cautious, and skilful criticism of the *Original Scriptures*, as the ground thereof.—As will appear from the following :

*Art. 6.* “ *HOLY SCRIPTURE* containeth all things necessary to salvation : so that whatsoever is not *read* therein, nor may be *proved* thereby, is not to be required of any man that it should be believed as an *article of the faith*, or be thought requisite or necessary to *salvation*.”

*Art. 8.* “ The three creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed ;

compassion, for their ill-founded "*secession*" from "HIM who *hath the Oracles of eternal life*,"—and from his *Reformed Church* :

"COME OUT OF HER, MY PEOPLE,

believed ; for they *may be proved* by most certain warrants of Holy Scripture."

*Art. 20.* "It is not lawful for *the Church* to ordain any thing that is *contrary* to GOD'S Word written ; neither may it *so expound one place of Scripture, that it be repugnant to another*. Wherefore, although the Church be a *witness* and a *keeper* of Holy Writ, yet, as it ought not to decree any thing *against the same* ; so, *besides the same*, ought it not to enforce any thing to be believed for necessity of salvation."

These are rational, these are liberal *Articles of Religion* ;—according to which, as the main foundations, all the rest are to be interpreted, and, if need be, corrected, wherever, to sober and enlightened criticism, and the *general sense* of the best and wisest members of the Established Church, they appear, in any respects, to be *repugnant* to the tenor of Holy Scripture, carefully compared with itself throughout, from Genesis to Revelations.—And it is upon this *golden canon* of comparative criticism, that THE INSPECTOR has, to the best of his abilities and information, conducted his *Biblical* researches, as in duty bound :—seeking *reasonable evidence of the reasonable faith* required of him.

THAT

THAT YE PARTAKE NOT IN HER SINS,  
AND THAT YE RECEIVE NOT OF HER  
STRIPES." *Wakefield's Enquiry*, p. 349.

May *he*, and "many bright ornaments  
of religion, humanity and learning, who  
are unable to extricate themselves from  
their *Antichristian* bondage, into THE  
GLORIOUS LIBERTY of the *Sons of God*,"  
—"after a series of intense meditation,  
and unremitted study of the Scriptures,"  
"beginning," like *Wakefield*, "their en-  
quiries at a *period* when *selfish* considera-  
tions seldom operate," — but too early,  
perhaps, for *mature judgment* — and a  
*comprehensive* view of the amazing out-  
line of the Patriarchal and Evangelical  
scheme of *Revelation*, — and sometimes  
misled by *private fancies*, and rooted in  
error by the *vanity of authorship* — listen  
to the following admirable "discharge of  
a *Christian Philosopher's duty*," — translated  
from *Wakefield's* final citation of *Justin*  
*Martyr* :

Ὅση δύναμις, προέβλεπον ὑμᾶς, ἀνευθινοὶ  
οἰδαμεν



οἰδαμεν λοιπόν ὅτις καὶ ὑμεῖς ἀπιστεῖτε· το γὰρ  
ἡμέτερον γέγονε καὶ πεπεραμέναι.

“ Having endeavoured, as much as in  
our power, to *convert* you : we know that  
we are not accountable in future, although  
ye *disbelieve* : for our [duty] is done and  
discharged.”

27 AP 65

THE END.